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KORYAK TEXTS

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VOLUME V

KORYAK TEXTS

BY

WALDEMAR BOGORAS

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NOTE.

The present volume was intended to include a collection of Kamchadal texts. Owing to the war, it has been impossible to communicate with Mr. Bogoras; and since the volume has been in type for over two years, it seems best to publish the collection of Koryak texts alone.

There is some inconsistency in spelling the verbal endings *-lin* and *-len*. These ought to be read consistently as given here. The forms *-l̇in* and *-l̇en* are incorrect. There is no *g* in Koryak. Wherever this occurs, it should be read g̣.

EDITOR.

November, 1916.

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ERRATA.

p. 15, lines 4, 5, for "gei'ļıļin" read "gai'ļıɪin."
p. 50, line 1, interlinear translation, for "that, what was" read "with that which was."
p. 66, last line of footnote, for "bring" read "being."
p. 74, line 26, for "ya'tti" read "ya'ti."
p. 76, line 6, for "mıntai'kir" read "mıntai'kin."
p. 76, line 17, for "tıyei'ļıñın" read "tıyai'ļıñın."
p. 78, line 18, for "ñênvê'thıčñın" read "ñenve'thıčñın."
p. 82, title, for footnote reference "[1]" read "[2]."
p. 82, footnote, for "[1]" read "[2]."
p. 86, last line of footnote, for "part ii" read "part i."
p. 91, title, omit reference 1.
p. 93, 6th line from bottom of text, for "came" read "come."
p. 97, footnote, for "[2]" read "[1]."
p. 102, line 11, for "neka'lkıļat" read "neka'ļkıļat."
p. 102, line 13, for "MuLi'tıļkılat" read "MuLi'tıļkıļat."
p. 105, 3d line from bottom of text, for "carier" read "carrier."
p. 105, last line of text, for "kantc" read "kantcx."

INTRODUCTION.

The collection of Koryak texts here published was made as part of the field-work of the Jesup North Pacific Expedition of the American Museum of Natural History. Since the Museum does not allow sufficient space for the publication of all the linguistic material, which naturally forms one of the most important aspects of the work of the Expedition, the American Ethnological Society has undertaken the publication of part of it.

The texts contained in this volume were collected by me between December, 1900, and April, 1901. While Mr. Waldemar Jochelson, my colleague in the ethnological work of the Expedition in northeastern Siberia, investigated the ethnology of the Koryak, I undertook the study of their language, because my practical knowledge and previous studies of the Chukchee language put me in a position to acquire with ease a knowledge of the Koryak, which is closely related to the Chukchee.

I left the Anadyr country in December, 1900, and travelled to the village of Kamenskoye, on Penshina Bay, where I met Mr. Jochelson. I staid with him one month, after which time I proceeded to the southeast, to the eastern branch of the Koryak, and also visited the Kamchadal. I travelled among these tribes for two months, until my return to the mouth of the Anadyr, on April 8, 1901. A considerable part of this time was spent in covering the long distances between the villages, the journey bring made by reindeer or dog sledge and on

snowhsoes. Some parts of this territory had never been visited by any white man, not even by a single Russian trader, and I met camps and villages the inhabitants of which did not even know the taste of brandy, — in these countries, the foremost product of civilization, and the first to arrive. The last fifteen days of the journey between the Ke′rek region and Anadyr Bay [1] were spent in going without a guide through a country wholly uninhabited; for the Ke′rek, who have but few dogs, do not go very far from their villages on the coast, and are unfamiliar with the hills of the interior.

We travelled up-stream along several small rivers that flow into Bering Sea on the Ke′rek coast, and then, passing over the divide, followed the rivers that belong to the Anadyr system, and finally reached the first camps of the Telqäp Chukchee. This is the method of travelling adopted by the ancient cossacks, the conquerors of Siberia.

All the time that was not taken up by travel, and that was available for study, was devoted to an investigation of the languages of the Eastern Koryak and Kamchadal tribes. The study of the Koryak was the more extensive, owing to its closer affinity to the Chukchee in grammar as well as in vocabulary.

The Koryak dialects may be divided into two large groups, — the western branch, which includes the Maritime Koryak of Penshina Bay and also the Reindeer Koryak; and the eastern branch, which includes the Maritime Koryak of Kamchatka, and also the inhabitants of the villages Rekı′nnok, Pustoretzk, and Podkaguirnoye, to the south of Parapolski Dol. These last belong ethnographically to the Kamchatka Koryak, although they are counted by the Russian Administration as belonging to the Gishiga district. The eastern branch includes also the Maritime

[1] See map, Publications of the Jesup North Pacific Expedition, vol. vii.

Koryak of the villages on the Pacific coast around Alutor Bay, and those of the Pacific villages still farther east. The Ke′rek stand apart, and form perhaps a third dialect, although, on the whole, similar to the western branch.

The most obvious point of difference between the two branches is that the sound *r*, which occurs frequently in the eastern branch of the Koryak and in the Chukchee, is wholly missing in the western branch, and is there replaced either by *y* or (less frequently) by *t*, *č*, *s*. The natives are well aware of this difference; and in the tales of the Penshina Koryak, as may be seen from the texts, the use of *r* in the pronunciation of certain words is ascribed to evil spirits.

The inhabitants of villages on the rivers Vi′rnik, Poqa′č, and Opu′ka (i. e., between the Alutor Koryak and the Ke′rek), explained to me that, though leading the settled life of sea-hunters, they belong by origin to the Reindeer Koryak. In proof of this they pointed to their pronunciation. They said, "We say *yaya′ña* (HOUSE), and the Alutor people say *rara′ña*."

Instead of the classification "western and eastern groups," we might just as well have said "northern and southern groups;" but I prefer the former designation, because the pronunciation of the eastern branch is nearer to that of the Chukchee, who live to the east.

The Koryak language, in contrast to the Chukchee, which has almost no dialects, is furthermore divided into several local dialects. Each bay and river, with its few villages, has a dialect of its own, differing from the others in pronunciation and vocabulary; and a dialect of Kamchatka may in some respects be nearer to a dialect of Penshina Bay than to that of its immediate neighbor.

The following series of texts was collected chiefly in the village of Kamenskoye (Koryak, Vai′kenan), on Pen-

shina Bay, with the help of Nicholas Vilkhin, Mr. Jochelson's interpreter. The correct transcription of Koryak phonetics offered considerable difficulty, since Nicholas Vilkhin, a half-Russianized Koryak raised in Gishiginsk, belongs by birth to the village of Paren (Koryak, Poi'tın). Now, the dialects of Paren and Kamenskoye, though very much alike, present several points of difference. Some of these are, that *e* of Paren is replaced by *a* in Kamenskoye; *tk*, by *tč* (*čč*); *y*, by *s*. The people of Kamenskoye are well acquainted with the Paren pronunciation, because the intercourse between the villages is considerable. Therefore many of them, when talking with the interpreter, would assume his style of pronunciation. I have tried to avoid confounding the two systems of pronunciation, but I am not sure that I have succeeded in doing so in all cases. Besides this, the rules of pronunciation, which are strict and consistent in the Chukchee language, are quite lax in all the Koryak dialects.

The harmony of vowels, which exists in Chukchee, is unstable in Koryak, and often inconsistent. Chukchee has two groups of long vowels, —

i	*e* (*ä*)	*u*
ê	*a*	*o* (ɵ)

The vowels of the one group cannot be combined with those of the other, either in single words or in compounds such as are in use in this group of languages. The other vowels of the Chukchee are short, obscure, and neutral. Therefore they may form combinations with either group of long vowels. In compounds, the vowels of the first group are replaced by the corresponding vowels of the second group whenever the word contains a single vowel of the second group in any position whatsoever. There are also some stems containing only neutral vowels, which

nevertheless require the exclusive use of vowels of the second group in the other parts of the word.

In Koryak, with its constant dialectical changes from *a* to *e*, this pair of vowels is excluded from the action of the vocalic harmony just described, and both *a* and *e* are considered as neutral. Thus, in the dialect of Kamenskoye, *nu'tanut* (EARTH) changes in the dative to *notaï'tiñ*. The two remaining pairs (*i-ê*,[1] *u-o*) also admit many exceptions, in contrast to the strictness of the rule of harmony prevailing in Chukchee. Owing to the intermarriage between the people of different villages, *a*, *e*, *ä*, *ɪ*, may also be used in the same place by different persons, especially when not under accent; for instance, *na'nako* and *na'nɪko*. In the same way, *uu* and *oo*, *aa* and *ā*, the verbal suffixes *-lin* and *-len*, interchange; for instance, some people of Kamenskoye say *nuu'wge* (COOKED MEAT), others *noo'wge*.

There are also dialectic differences in the use of consonants; for instance, intervocalic *y*, which is omitted in Chukchee and preserved in the Paren dialect of the Koryak, may be omitted in the Kamenskoye dialects, although it is sometimes pronounced, but less distinctly than in the Paren dialect. The sound *č* may to a considerable extent be replaced by *s*, *s·*, *t*. Chukchee has for this sound two different pronunciations, — *č* by men, and *š* by women. A slight difference in the pronunciation by the sexes exists among the Koryak, but much less strict and regular than in Chukchee. Men use the pronunciation *č*, while women employ *s·* or *t*.[2] The sound-group *ñɪ* is replaced individually by *nni*; *q*, by *k*; *wg*, by *ww* or *wx*; *y*, by *g*; etc.

[1] I use in Koryak, instead of this *ê*, simply *e*.

[2] It is interesting to note that the possessive adjective Quyqɪnn·a'qučhin, BIG-RAVEN'S (literally, RAVEN-BIG-HIS), has *č*; and Miti's·hin, MITI'S (literally, MITI'-HER), has the corresponding *s·*.

Except when otherwise stated, the texts were taken down in the village of Kamenskoye, from the lips of Maritime Koryak women or girls, as follows: 1, 2, 12–14, 18, from Pa′qa; 3, 17, from Ai′wan-ñaw; 4, 5, 8–10, 16, from Anne; 6, from Yu′ḷta-ña′ut; 7, 19, 20, from A′qan-ñaw; 11, from Ai′u-ña′ut; 15, from ɪpɪña′.

Text No. 21 is in the dialect of Pa′llan, a large village of northern Kamchatka on the Okhotsk Sea, and was related to me by Basile, a Maritime Koryak man.

Text No. 22 is in the Paren dialect, taken down in the village of Kamenskoye from the words of Nicholas Vilkhin, a native of Paren, Mr. Jochelson's interpreter.

Text No. 23 is in six languages, — in Chukchee; in Koryak of Kamenskoye, Qare′ñɪn,[1] and Lesna;[2] and in Kamchadal of the Okhotsk shore and of the village Sedanka (Kamchadal, E′sxlin) in the mountains, the dialect of which has undergone a great change through Koryak influences. The original text is from Kamenskoye, and was dictated by Anne, a Koryak woman of that village. The Chukchee translation was made by Aqan·kau′, a Maritime Chukchee man at the mouth of the Anadyr; the Qare′ñɪn version, by Maria, a Koryak woman of the village Qare′ñɪn; the Lesna version, by Andrew, a Maritime Koryak man from Lesna; the first Kamchadal version, by Ivan Kulagin, a Kamchadal man from the village Napana (Kamchadal, Na′pno); and the second Kamchadal version, by Tatiana, a Kamchadal woman from Sedanka.

Text No. 24 is in three dialects, — Kamenskoye, Paren, and Qare′ñɪn. The original text was recorded from dictation by Pa′qa, a Koryak girl of the village of Kamenskoye. The Paren translation was made by Nicholas

[1] Russian, Kapara, a large village in northern Kamchatka on the Pacific coast.

[2] A village of northern Kamchatka, on the Sea of Okhotsk, called in Koryak Vei′emḷɪn (THAT OF THE RIVER).

Vilkhin; and the Qare'ñɪn translation, by Maria of Qare'ñɪn, mentioned before.

These texts may serve very well for a comparative study of all three languages. I took care to have the translation made as literally as possible, although a few changes were unavoidable. Thus, for instance, the Koryak *Quyqɪnn·aqu'nu*, which is simply the plural of *Quiqɪnn·a'qu*, is translated in Kamchadal as *K!u'txen k!č!a'mjanl̥'a^{e}n* (KUTX'S MEN). The Chukchee *erre'č* (Kamenskoye Koryak *ačč o'č*), which signifies THAT IS ALL, in the Qare'ñɪn Koryak is replaced by *tenma'wɪl̥en*, which signifies THE FINISHED ONE. *Ge'tkurlɪ*, added in two Kamchatka Koryak texts, signifies DID ALL AT ONCE, and indicates the suddenness of action, etc.

The affinity between the Chukchee and the various dialects of the Koryak is evident; but in reality it is still greater than it appears after a hasty comparison. For instance, HE BROUGHT HER HOME, in Qare'ñɪn Koryak, is *ganrai'tal̥en*; and in Chukchee, *rɪrai'tannen*. The Chukchee, however, has also the form *ganrai'tal̥en*, only it is used syntactically in a different manner.

Free translations of a part of these tales were published in Mr. Jochelson's work on the Koryak ("Publications of the Jesup North Pacific Expedition," Vol. VI), together with other Koryak and Kamchadal tales which I collected without original texts. References to Mr. Jochelson's versions are here given in footnotes to the tales.

A number of tales are given with interlinear translation and free translation; others, only with free translation. The attempt has been made to render the texts as accurately as possible; but it has been found necessary to omit in the translations many of the particles, which are as numerous in Koryak as in Chukchee, and hardly admit of adequate translation.

Words added in translations for the sake of clearness are placed in parentheses. Literal translations of Koryak words or phrases are enclosed in brackets.

The Koryak here given may be compared with the Chukchee texts published by me in Vol. VIII of the "Publications of the Jesup North Pacific Expedition" and in the "Publications of the Russian Imperial Academy of Sciences." [1]

Few Koryak or Chukchee tales are known under definite names. Titles indicating the contents have been added by me. I have transcribed the name of BIG-RAVEN in the form most frequently met with, *Quyqınn·a'qu*, although Mr. Jochelson prefers *Quikınn·a'qu*. In Chukchee are found the forms *Ku'rkıl* or *Ku'urkıl*; and in Kamchadal, *K!utx*. In Koryak I write the third letter as *y*, because it replaces Chukchee *r*; the fourth letter as *q*, because of the corresponding Kamchadal *x*. For *Eme'mqut*, in the English translation, I have retained the Paren pronunciation adopted by Mr. Jochelson, although in these texts the Kamenskoye pronunciation Ama'mqut was used more frequently.

The following alphabet has been used for transcribing Koryak and Kamchadal sounds: —

VOWELS.

	ë	ä	ö	ü
ᵉi	ê	å	ɵ	
i	e	a	o	u
ɪ	E	A		ŭ

[1] В. Г. Богоразъ. Матеріалы по изученію чукотскаго Языка и фольклора, собранные въ Колымскомъ Округѣ. Изданіе Императорской Академіи Наукъ. Вып. I. С.-Петербургъ 1900.

a, e, i, u . have their continental sounds (mostly long).
o. like *o* in *nor*.
ë. like *a* in *make*.
ö. like German *ö* in *Möwe*.
ü. like French *u* in *lune*.
ä. obscure vowel (mostly long).
ê. like *e* in *bell*, but prolonged.
ᵉi a diphthong with an accent on *i*. It always has a laryingeal intonation $^{e}i^{g}$.
å. between *a* and *o*, long.
ɵ between *o* and *u*, long.
ŭ posterior part of mouth in *i* position, lips in *u* position (short).
A, E, I . . obscure short vowels.

Very long and very short vowels are indicated by the macron and breve respectively.

The diphthongs are formed by combining any of the vowels with *i* and *u*. Thus, —

ai like *i* in *hide*.
ei " *ei* in *vein*.
oi " *oi* in *choice*.
au " *ow* in *how*.

CONSONANTS.

	Stops		Continuant		Affricative		Nasal	Trill	Spirans
	Surd	Sonant	Surd	Sonant	Surd	Sonant			
Glottal	ɛ								
Velar	q	g	x	—	—	—	—	ṛ	h
Palatal	k	—	x·	—	—	—	ñ	—	—
Anterior palatal .	t·	d·	s·	—	č·	ǰ·	n·	—	—
Alveolar	t	d	s, c	z, j	š, č	ǰ	n	r, ř	—
Labial	p	b	f	v	—	—	m	—	—
Lateral	L	Ļ	—	l, ļ	—	—	—	—	—
w, y									

b‘, p‘, d‘, t‘, k‘, g‘, w‘, l‘, m‘, n‘ have a spirant added (*Gehauchter Absatz* of Sievers).
! designates the increased stress of articulation. K!, p!, č!, t!, are pronounced with a sudden explosion, which gives them a clicking sound.
’ a full pause between two sounds: yiñe’a, att’ɪ’yuļ.
- used to connect the parts of a compound word.

l as in German.
l̤ the tip of the tongue touching the alveoli of the upper jaw, back of the tongue free.
ʟ posterior palatal *l*, surd and exploded, the tip of the tongue touching the alveoli of the upper jaw, back of the tongue pressed against the hard palate.
ʟ̣ posterior palatal *l*, like ʟ, but sonant. The Chùkchee has both the surd ʟ and the sonant ʟ̣. The Koryak has only the sonant ʟ̣, which, however, is pronounced differently from the Chukchee sonant ʟ̣, in that the back of the tongue touches the hard palate with less pressure. And the Koryak sound ʟ̣ is almost similar to double *l̤l̤*. I use, however, the same transcription for both sounds, the Chukchee and the Koryak, because they fully correspond to each other.
r as in French.
ř dental, with slight trill.
ṛ velar.
m as in English.
n as in English.
ñ nasal of the *k* series, like *n* in *sing*.
n· palatized *n* sound (similar to *ny*).
b, p . . . as in English.
v bilabial.
w always consonantic, and in Koryak nearer to *v* than in Chukchee.
y always consonantic.
f pronounced somewhat as a compound of *hv̇*, bilabial.
h as in English.
g̣ velar *g*.
x like *ch* in German *Bach*.
x· like *ch* in German *ich*.
d, t . . . as in English.
d·, t· . . palatized (similar to *dy* and *ty*).
s as in English.
s· palatized (similar to *sy*).
š like German *z*.
z " English *s* in *rose*.
c " English *sh*.
č " English *ch*.
j " French *jour*.
ǰ " English *joy*.
č· strongly palatized *č*.
ǰ· strongly palatized *ǰ*.

Sounds ë, ü, ö, å, x·, j, z, belong only to the Kamchadal.

Since in the western branch of the Koryak the Chukchee *r* is replaced by consonantic *y*, there appear the combinations *ay*, *oy*, which are distinct from the diphthongs *ai*, *oi*. They are pronounced like the respective diphthongs, but their *y* replaces the corresponding Chukchee *r*.

In Koryak the compound sound *wg*, *gw*, replaces the Chukchee sound *wkw*.

x in Koryak occurs but rarely, and replaces the velar *q*.

In Koryak as well as in Chukchee, *ɪ* terminal and unaccented is frequently pronounced with a slight nasal sound; but in Koryak the nasal sound is often pronounced quite distinctly. I do not use any additional sign to indicate the nasal character of this sound. On the other hand, I preferred to add *ñ* when the nasal sound was pronounced quite distinctly. Therefore, for instance, the dative of the noun has been transcribed in some cases as *yayaĭ'tɪ* TO THE HOUSE, and in others as *notaĭ'tɪñ* TO THE OPEN COUNTRY.

In Kamchadal, the Chukchee *r* is replaced by *j*. This *j* sound is often pronounced with a light *r* trill, somewhat like the Polish sound *rz*.

In the second Kamchadal dialect,[1] *ļ* sometimes has a slight nasal sound. This nasal *ļ* replaces the usual *n* of the first Kamchadal dialect.[2] No special symbol was adopted for this nasal *ļ* sound.

The Koryak as well as the Chukchee, in order to express a strong exclamation, transfer the accent to the last syllable. Under this transferred accent, *i* is changed to *e*; and *a*, *ɪ*, *u*, are changed to *o*. For instance, *ɛ'nki* becomes *ɛnke'*; *ñawa'kak* becomes *ñawako'k*. At the end of tales, *a'ččɪč* becomes *aččo'č*.

[1] That of the village Sedanka.

[2] That of the Okhotsk shore.

1. Little-Bird-Man and Raven-Man.[1]

Raven-Man and Little-Bird-Man wooed (the daughter) of Big-Raven. Big-Raven preferred Little-Bird-Man. He said, "I will give my daughter to Little-Bird-Man." Miti′ said, "I will give my daughter to Raven-Man." After that Raven-Man would go out secretly. He would eat excrement and dog-carrion. (In the morning) they would wake up, and several wolverene-skins and wolf-skins would be there. They would ask both of the suitors, "Who killed those?" and Raven-Man would answer, "I killed them."

Vaḷvɪmtɪḷa^{ƨ}′ninti ᴇ′ččɪ Pǐči′qaḷa^{ƨ}n ñawɪnyoñvo′yke Quy-
Raven-Man (dual) they Little-Bird-Man want a wife with
qɪnn·aqu′yɪk. Quyqɪnn·a′qu Pǐčê′qaḷa^{ƨ}nañ ġaimanñɪvo′ykɪn,
Raven-Big. Raven-Big for Little-Bird-Man has a desire,
e′wañ, "Ġŭmna′n ñawa′kak Pǐčê′qaḷa^{ƨ}nañ tǐyai′ḷɪñɪn."
he says, "I female child to Little-Bird-Man will give her."
Miti′ e′wañ, "Ġŭmna′n ñawa′kak Vaḷvɪ′mtɪḷa^{ƨ}nañ tǐyai′ḷɪñɪn."
Miti′ says, "I female child to Raven-Man will give her."
Va^{ƨ}′yuk Vaḷvɪ′mtɪḷa^{ƨ}n vɪ′n·va ñɪto′ykɪn, a^{ƨ}ḷa′ta awyeñvo′y-
Afterwards Raven-Man secretly goes out, excrement he eats,
kɪn, atta^{ƨ}′wawa awyeñvo′ykɪn. Kɪyaw′ḷaike, ᴇ′nkɪ vañvo-
dog's carrion he eats. They wake up, there are
ḷai′ke qapa′au qu′tti i^{ƨ}u′wi. Newñɪvo′ykɪnenat, "Mi′kinak
(lying) wolverene-skins and wolf-skins. some They began to say to both of them, "By whom
ġa′nmɪḷenau?" Vaḷvɪ′mtɪḷa^{ƨ}n, "Ġŭmna′n."
are they killed?" Raven-Man (says), "I (killed them)."

[1] Compare W. Jochelson, The Koryak (Publications of the Jesup North Pacific Expedition, vol. vi), No. 82, p. 250.

Then a snow-storm broke out, and continued for a long time with unabated violence. Big-Raven said to the suitors, "Go and try to calm this storm! To the one who calms it, to that one will I give my daughter to wife." Raven-Man said, "I will calm the storm." He said, "Prepare some provisions for me." They prepared several pairs of boots. He went out, and staid near by under a cliff, eating. Little-Bird-Man went out, and there he stood eating of the provisions. Raven-Man gave to Little-Bird-Man a wicked look. Little-Bird-Man entered again, and did not say anything.

Raven-Man staid at the same place. The snow-storm

Va^{g}′yuk gawya′ḷyoḷen. Qo′npŭ Enña^{g}′an ama′ḷatča.
Afterwards snow-storm came. Altogether thus not growing better.

Quyqınn·aqu′nak gêwñıvo′ḷenat,[1] "Toq, qamaḷıtva′thıtık!
By Raven-Big they were told (dual), "There, make it better (dual)!

Ma′ki yamaḷıtva′tıñ, ña′nyen tĭyanñawtıña′nñın." Vaḷ-
Who will make it better, to that one I will give the wife." Raven-

vı′mtıḷa^{g}n, "Gŭ′mma mımaḷıtva′tık." E′wañ, "Qinatinuñ-
Man said, "I will make it better." He said, "Provision prepare

ḷa′tık." Ñınvo′q pḷa′kıḷñu gatai′kıḷinau. Ga′ḷqaḷin. E′ñkı
for me." A number of boots they prepared them. He went. There

vañvo′ykın e′n·mıgenka, yenotčoñvo′ykın. Pıči′qaḷa^{g}n
he stays under a cliff, he is eating. Little-Bird-Man

ñıtoñvo′ykın, Enke′ vañvo′ykın, awyeñvo′ykın. Čemya′q
goes out and there he stays, he eats. Of course

Pĭčeqaḷanai′tıñ Vaḷvı′mtıḷa^{g}n aqaḷapñıvo′ykın. Pĭči′qaḷa^{g}n
on Little-Bird-Man Raven-Man badly looks. Little-Bird-Man

yaḷqı′wikın, ui′ña i′wka enñıvo′ykın.
enters, not saying he is.

Vaḷvı′mtıḷa^{g}n E′nki va′ykın. Enña^{g}′an qo′npŭ vŭyaḷan-
Raven-Man there stays. Thus altogether it

[1] This form is inchoative. It presents a compound of the stem *ñıvo* TO BEGIN. It is used quite frequently to express a prolonged action: THEY WERE TOLD ALL THE TIME. Almost the same as the corresponding Chukchee plural form *ĝêuñño'lênat*.

continued with the same vigor, without abating. Oh, at last Raven-Man entered. His boots were all covered with ice, for he would make water in his boots. That is the reason why the boots had ice. He said, "It is impossible! there is a crack in the heavens." After a while they said to Little-Bird-Man, "Now, then, calm this storm!" He said, "It is impossible. Shall I also go out and make water in my boots, like Raven-Man?" Then Big-Raven said to both suitors, "Go away! None of you shall marry here." Then Little-Bird-Man said, "All right! I will try." He took a round stopper, a shovel, and some fat, and went up to heaven. He flew up, and came to the crack in the heavens. He stopped it with a stopper, and threw the fat on the heavens all around it. For a while it grew calmer.

ñɪvo'ykɪn, ui'ña ama'ḷatča. Ǫo, va^{g}'yuk ǫaya'ḷqɪwlin, ɪ'mɪ
storms, not not growing Oh, afterwards he entered, all
better.

pḷa'ku gaqi'tilinau, qačɪ'n pḷakgeñe'tɪñ na^{g}'čañvoqen,
boots were frozen, and into the boots he made water,
meantime

iñi'nñinɪk pḷa'ku gaqi'tilinau. "Qĭyĭme'wun, i'ya^{g}n gači'-
therefore boots were frozen. "Impossible, heaven is

malin." Va^{g}'yuk Pĭči'kaḷa^{g}n gewñɪvo'ḷen, "Toq, gɪn-ya'q
broken." Afterwards Little-Bird-Man they said to him, "Oh, thou now

5 qmaḷatva't." — "Qɪyɪme^{g}'en, gɪ'niw gŭ'mma tɪyanto'ykɪn,
make it better." — "Impossible, like thee I shall I go out,

plakgeñe'tɪñ tɪyaa^{g}čañvo'ykɪn?" Ǫewñɪvo'ḷenau Quyqɪn-
into the boots shall I make water?" They were told by

n·aqu'nak, "Qaḷqaḷa'tɪk, kɪtta'ñ aña'wtɪñka." Va^{g}'yuk
Raven-Big, "Go away! there unmarried." Afterwards

ǫewñĭvo'ḷen, "Atau'-qun." Qo'ḷa ača'pil ga'kmiḷin, qaḷ-
he said, "Well, now." Some fat small he took it,

te'nñɪn, wŭlpa'pel, ga'ḷqaḷin e^{g}e'tɪ, ǫayɪ'ñalin, ǫaḷa'lin,
stopper, shovel small, he went to the sky, he flew up, he came,

10 iya^{g}'kin čema'thɪtñɪn qaḷte'nña ǫai'pɪḷen, ača'pil e^{g}e'tɪñ
of the sky the cleft with the stopper he stopped up, fat small to the sky

ǫani'ñḷalin, pɪče' gama'ḷalin.
he threw it, for a while it grew better.

He came home, and the snow-storm broke out again. Even the stopper was thrust back into the house. It was too small. He said, "It is impossible. The heavens have a crack." Big-Raven made another stopper, a larger one, and gave it to Little-Bird-Man. He also gave him a larger piece of fat. Little-Bird-Man flew up to the same place and put this stopper into the crack. It fitted well. He drove it in with a mallet. He spread the fat around over the heavens, shovelled the snow around the hole, and covered it. Then it grew quite calm.

He came back, and then Raven-Man grew hateful to all of them. He took a place close to Miti'; and she said to him, "How is it that you smell of excrement?" —

Ǧŭ'mļañ gayai'tıļen, ğŭ'mļañ ǧawyaļyo'ļen. Ña'nyen
Again he came home, again it stormed. That
qaļte'nñın ǧanqu'ļin yayačıkoi'tıñ, nɛpplu'qin mi'qun.
stopper was thrust out into the house, small one namely.
E'wañ, "Ǫıyıme'wun. I'ya^{s}n ǧači'malin." Ǫuyqınn·aqu'nak
He said, "Impossible. Sky is broken." By Raven-Big
qaļte'nñın va'sqın ǧatai'kılin nıma'yıñqin, ǧei'ļıi̯in, a'čın
stopper another one he made it big one, he gave it, fat
o'pta nıma'yınqin ǧei'ļıi̯in, ǧa'ļqaļin ğŭ'mļañ, panenai'tıñ
also big one he gave it, he went again, to the same place
ǧayi'ñalin. Ǧaļa'lin, pa'nena ña'nyen qaļte'nñın mal-kit
he flew up. He came, another time that stopper all right
ǧa'npılen, taļa'wga ǧata'ļaļen, ña'nyen a'čın e^{s}e'tıñ ǧani'ñ-
he stuffed in, with the mallet he struck it, that fat to the sky he threw
ļalin, ğŭ'mļañ ä^{g}'ļäļa ǧa^{g}'ļmelin, qoqļo'wıčñın; qo'npŭ
it, again with snow he shovelled up, the hole; altogether
ǧama'ļaļin.
it grew better.
Ǧaļa'ļin; ña'nyen Vaļvı'mtıļa^{s}n aqa'nn·u ga'ččıļin.
He came; that Raven-Man to hate they had.
Miti'nak eñyei'ña vaga'ļekın, newñıvo'ykın Vaļvı'mtıļa^{s}n,
To Miti' close he sits, she says to him Raven-Man,

"Why! it is because I have had no bread for a long time." She said to him, "Enough, go away! You have done nothing to quiet this storm." He went away. Little-Bird-Man married Yini'a-ña'wgut.

Summer came. It was raining hard. Then Raven-Man put the sun into his mouth; so it grew quite dark. After that they said to Čan·ai', "Čan·ai', go and fetch water!" — "How shall I fetch water? (It is too dark)." After a while they said to her, "Why, we are quite thirsty. We are going to die." She went groping in the dark, then she stopped and began to sing. She sang, "Both small

"Meñqañqa'če enñivo'ykin, nime' a^{g}ļatčiñvo'ykin?" —
"Wherefore it happens to thee, quite thou smellest with excrement?" —

"Mi'qun, ui'ña yu'ļaq akle'woka tina$^{g'}$ļik." Ġewñivo'len,
"Why, not for long time without bread[1] I remained." She said to him,

"I'n·ač, ġa'ļqata! Ui'ña mi'qun amaļatva'tča i'ti!" Ġa'ļ-
"Enough, go away! Not even not made better thou wert!" He

qaļin. Pǐči'qaļa^{g}nak ña'nyen Yini'a-ña'wgut ġama'taļen.
went. Little-Bird-Man that Yini'a-ña'wgut married.

Toq, gaļai'ulin, inya'wut ġamuqai'ulin. Vaļvi'mtļa^{g}n
Oh, it came summer, then it rained. Raven-Man

ti'ykitiy gaya'ļuplin. Ġači'n qo'npŭ niki'ta gana$^{g'}$ļen.
the sun used for a quid. So altogether night grew.

Va$^{g'}$yuk gewñivo'len, "Čan·ai', qaimŭ'ge!" — "Me'ñqač
Afterwards they said to her, "Čan·ai', fetch water!" — "In what manner

mi'qun mai'mik?" Va$^{g'}$yuk ġewñivo'len, "Me'ñqañ nime'
namely shall I fetch water?" Afterwards they said to her, "Why very

mitipa^{g}ļai'kinen. Va$^{g'}$yuk missavi$^{g'}$yaļa." Ġa'ļqaļin qai-
we are thirsty. Afterwards we shall die." She went

čayiči'ña, Enña$^{g'}$an wŭs·qŭ'mčiku, va$^{g'}$yuk ġa'ñvilin, gañ-
groping, thus in the dark, afterwards she stopped, she

[1] This is meant sarcastically. Bread is considered a delicacy among the Koryak. The Raven, who eats excrement, pretends to feed on bread.

rivers are stingy (with their water)." Then a small river came to that place, bubbling. She filled her pail bought from the Russians (i. e., an iron pail), and carried it on her back. (Suddenly) a man came to her. She could not carry the pail. He said, "I will carry the pail (for you)." She came home in the dark. The man followed. It was River-Man. They said to her, "Who is this man?" He said, "I am River-Man. I took pity on that singer." They scolded their daughter. Nevertheless River-Man married her.

After that they remained still in complete darkness. They said to River-Man, "Why are we living in darkness?". He said, "Why, indeed?" He put on a head-

vo'ļen gɪya'pčak. E'wañ, "ɪ'mɪn qai-vai'amti aļña'we^{s}ye."
began to sing. She said, "All small rivers (dual) are stingy."

Va^{s}'yuk gani'kalin Enkai'tɪ vai'ampiļiñ, gañvo'ļen čilala'tik.
Afterwards it made so to that place river small, began to bubble.

Ǧayɪ'ččalin miļh-u'kkam, yaite'tɪ ga'ļqaṭin, miļh-u'kkam
She filled Russian vessel, to the house she went, Russian vessel

gemtei'pɪlin, qļa'wuļ ǧaļa'lin. Ǧapkau'ļen, e'wañ, "Ǧŭm-
she carried on her back, a man came. She could not (carry), he said, "I,

5 na'n, ǧumna'n mɪ'mtɪn." Ǧayai'tɪļen wús·qŭ'mčɪku ña'nyen
I shall carry it." She came home in the dark. That one

gaļɪmñena'ļen. Vai'am. Ǧewñɪvo'ļen, "Eni'n ma'ki?"
followed. River. They said to her, "That one who?"

E'wañ, "Ǧŭ'mma Vaiamenai'-ǧŭm. Ǧŭmna'n yai'vaču
He said, "I River-am-I. I to compassion

tɪ'tčɪn Ena'n gɪya'pčaļa^{s}n." Ǧañvo'ļen ñawa'kak kitai'ñak.
had that singer." They began female-child to scold.

Ña'nyen Vaia'mɪnak gama'taļen.
That one by the River was married.

10 To, va^{s}'yuk qo'npŭ wŭs·qŭ'mčɪku vañvoļai'ke. Gew-
Oh, afterwards altogether in the dark they remained. They

ñɪvo'ļen Vai'am, "Me'ñqañ nɪki'ta mɪtɪtvañvoļai'kɪn?"
began to say to River, "Why in the night we remain?"

E'wañ, "Me'nqañ mi'qun?" Ļawtɪkɪ'ļčɪčñɪn vi'tvitin gai'-
He said, "Why, indeed?" Head-band of ringed-seal thong he

band of ringed-seal thong. He went out (and practised magic). Then at least a little light appeared. The day dawned. They spoke among themselves, "How shall we do it?" Then Yini'a-ña'wgut prepared for a journey. She went to Raven-Man and asked, "Halloo! Is Raven-Man at home?" Raven-Woman said, "He is." She said to Raven-Man, "Since you went away, I have been feeling dull all the time." She found Raven-Man, and said to him, "Did not you feel dull (since that time)? Will you stay so?" He turned his back to her, but she wanted to turn him (so that he should look with) his face to her. But he turned his back to her. Then she tickled him under the arms. She put her hands under his armpits. His sister said to him, "What is the matter with you?

pɪḷen, ganto'ḷen, ayi'kvan gaqayɪčhɪḷanñɪvo'ḷen vantɪge'ñɪn
put on, he went out, at least small light came, dawn
gato'mwaḷen. Va^{g}'yuk gewñɪvo'ḷen, "Me'ñqañ mɪ'ntɪn?"
was created. Afterwards they began to talk, "In what manner we shall do it?"
Yini'a-ña'wgut gañvo'ḷen tenma'witčuk, Vaḷvɪmtɪḷa^{g}yɪkɪñ
Yini'a-ña'wgut began to prepare, to Raven-Man
gaḷa'lin, "Mai, Vaḷvɪ'mtɪḷa^{g}n va'ykɪn?" Va'čvɪ-ña'ut e'wañ,
she came, "Halloo! Raven-Man is (at home)?" Raven-Woman said,
"Va'ykɪn." Ġewñɪvo'ḷen Vaḷvɪ'mtɪḷa^{g}n "As·s·o' qati',
"He is." She began to say to Raven-Man "Since you went away,
qo'npŭ a'ḷva tɪtva'ñvok." Ġayo^{g}'oḷen Vaḷvɪ'mtɪḷa^{g}n, gew-
altogether wrongly I was." She found the Raven-Man, she
ñɪvo'ḷen, "Ġɪ'ssa qa'čɪk ui'ña a'ḷva a'tvaka? Qe'nñɪvo?"
began to say, "Thou really not wrongly not wert? Will you stay so?"
Qa'pten gayɪ'ḷtɪḷen, yai'na yɪli'ykɪnɪn. Ġŭ'mḷañ qa'pten
The back he turned, to the front side she turns him. Again the back
li'ykɪn. Va^{g}'yuk gañvo'ḷen čičhi'ñɪk yɪyɪgɪčha'wik, gačečheñ-
he turns. Afterwards she began in the armpits to tickle him, she put her
qatvɪñvo'ḷen; čake'ta gewñɪvo'ḷen, "Quya'qɪ? I'n·ač.
hands under his armpits; by the sister he was told, "What is the matter with you? Enough.

Stop it! This is a good girl." After that he began to make sounds in her direction, "Ġm, ġm, ġm!" She turned him around, and at last he laughed out, "Ha, ha, ha!" The sun jumped out and fastened itself to the sky. It grew daylight.

After that they slept together. She said to him, "Have you a tent?" — "No!" — "Have you a fork?" — "No!" — "Have you a plate?" — "No!" She said, "Then let us go home! I have all those things at home." They moved on to Big-Raven's house. She said to Raven-Man, "Oh, you are a good man!" and he felt flattered. Afterwards she killed him.

E′nnu maḷ-ña′wɪtkata." Va^{g}′yuk Enkai′tɪ gañvo′ḷen, "Ġm,
This one is a good woman." Afterwards to that direction he began, "Ġm,
ġm, ġm." Qo′yɪñ yɪḷeñvo′ykɪnen. Va^{g}′yuk ġaktača′čhaɪen,
ġm, ġm." To this side she turns him. Afterwards he laughed loudly,
"Ġa, ġa, ġa!" Ti′ykɪtiy ġače′pñɪtoḷen, ɪ′ya^{g}ġ ġa′plin,
"Ha, ha, ha!" The sun peeped out, to the sky fastened itself,
qo′npŭ gečha′ṭen.
altogether it grew light.

Va^{g}′yuk ġayɪ′ḷqalinat Yini′a-ña′wġutinti, gewñɪvo′ḷen,
Afterwards they slept (dual) Yini'a-ña'wgut (dual, i. e., with the man), she told him,
"Ma′ččɪ yɪ′nna va′ykɪn, poḷa′tka [1] va′ykɪn?" — "Uɪ′ña." —
"Now what is, tent is?" — "No." —
"Ma′ččɪ vɪ′ḷka [1] va′ykɪn?" E′wañ, "Uɪ′ña." — "Tore′ḷka [1]
"And fork is?" He said, "No!" — "Plate
va′ykɪn?" Ġŭ′mḷañ e′wañ, "Uɪ′ña." E′wañ, "Mɪnyai′tɪmɪk.
is?" Again he said, "No!" She said, "Let us go home!
Ġŭmnɪ′n ya′yak vaḷai′ke." Ye′lɪñ gata′wañḷenat Qoyqɪn-
My things at home are." There they moved on to
n·aqoyɪkai′tɪ. Ewñɪvo′ykɪnen Vaḷvɪ′mtɪḷa^{g}n, "E^{g}′n, maḷ-
Raven-Big. She began to say to the Raven-Man, "Oh, well, a good
qḷa′wuḷ." Ačačhitčoñvo′ykɪn. Va^{g}′yuk ñe′nako ġa′nmɪḷen.
man!" He felt flattered. Afterwards there she killed him.

[1] Words borrowed from the Russian: палатка TENT, тарелка PLATE, вилка FORK.

Yini'a-ña'wgut put Raven-Man's (head) on above. She said, "That spotted palate of yours, let it grow to be a fine cloudless sky!" [1]

She came home. And they said to her, "What have you been doing?" She said, "I killed Raven-Man. He had the sun in his mouth." From that time on it was quite calm. Raven-Woman said, "Well, now, does my brother remember me? (Probably) he has plenty to eat." She said, "Let me visit him." She visited him, and he was dead. Then she cried (and said), "He caused annoyance to the other people. (Therefore he is dead.)" She left him there. There was nothing else to do.

Yini'a-ña'wgutɪnak Vaḷvɪ'mtɪḷa^{g}n gɪčgoḷai'tɪ goi'pɪḷen.
By Yini'a-ña'wgut Raven-Man to the upper part was stuck in.

E'wañ, "Ǧɪni'n ka'li-qa'nyan maḷ-i^{g}'yu nɪna^{g}'ḷɪn, tañ-i^{g}'yu
She said, "Thy spotted-palate to a good sky let it grow, to a fine sky

nɪna^{g}'ḷɪn."
let it grow."

Ǧayai'tɪḷen, gewñɪvo'ḷen, "Me'ñqañ i'tɪ?" E'wañ,
She came home, they told her, "How thou wert?" She said,

"Vaḷvɪ'mtɪḷa^{g}n tɪ'nmɪn, Ena'n ti'ykɪtiy ǧaya'ḷuplin." Ačhiva'n
"Raven-Man I killed, he the sun used for a quid." From that time

qo'npŭ maḷa'tɪ. Vä'čvɪ-ña'ut e'wañ, "Iñei'! Yiča'myi-
altogether it grew better. Raven-Woman said, "Well now! By the

tu'mga ḷɪ'gi ina'tčɪ? Tañ-a'wyeñvoi." E'wañ, "Mɪyo^{g}'ogan!"
brother to his mind I am put to? Good he began to eat." She said, "Let me visit him!"

Ǧayo^{g}'oḷen. E^{g}'en ǧavɪ^{g}'yalin. Ǧañvo'ḷen qaḷhai'ak, "Ena'n
She visited him. And he was dead. She began to cry, "He

tu'mkiñ ya'notɪ vetke'gɪčñɪn tai'kɪnin." Ǧape'ḷaḷen.
to the other people at first annoyance did." She left him.

Me'ñqañ nɪ'ntɪnin?
How was she to act?

[1] These words are used also as an incantation against bad weather.

Then those people said to Little-Bird-Man, "Go home, both of you!" They said to them, "Go away with a caravan of pack-sledges!" He replied, "We will go on foot." They went away on foot, and came to a river. Little-Bird-Man said to the woman, "Let me carry you (across)!" The woman said to him, "Do not do it!" He said, "It is all right." He carried her, and in doing so he died. Yini'a-ña'wgut slept a night among stone-pines and was almost frozen to death. On the following morning it dawned, and close to that place a reindeer-herd was walking. All the reindeer had iron antlers. A man was walking there too. He said, "Oh, come here!" She said, "I will not come. My husband has

Ña'nyeu gewñɪvo'ļenau Pǐči'qala^{s}n, "Qɪyai'tɪtɪk."
Those began to say to Little-Bird-Man, "Go home (dual)."
Ġi'wlinat, "Mu'uta qi'thɪtɪk." Ġi'wlin Enna^{s}'an, "A'ļɪmɪ,
They told them (dual), "With a caravan of sledges be (dual)." He said thus, "Well,
vai'čɪta." Ġaļqa'ļinat vai'čita. Va^{s}'yuk gayo^{s}'oļen vai'am-
on foot." They went (dual) on foot. Afterwards they found a river
n·aqu. Pǐči'qala^{s}n e'wañ ña'wɪtkatɪñ, "Mɪtɪ'mtɪngi!"
big. Little-Bird-Man said to the woman, "I will carry thee!"
Ña'wɪtqata gewñɪvo'ļen, "Qɪye'm-e^{s}'en." E'wañ, "Mal-
By the woman he was told, "Not needed." He said, "All
kɪ'tɪl." Ġati'mtiñlin, va^{s}'yuk Pǐči'qala^{s}n ġavɪ^{s}'yalin. Yini'a-
right!" He carried her, after that Little-Bird-Man died. Yini'a-
ña'wgut ġaļa'lin qas·wuge'ñkɪ ke'vɪñvoñ, kǐma'k quqi'tɪñ.
ña'wgut came to the stone-pine bushes to stay for a night, almost she was frozen.
Mitɪ'w ġečha'ļen, Enka'ta tɪļai'vɪkɪn ñe'ļa, pɪļvɪ'ntɪ-yɪ'nnala^{s}n.
To-morrow it dawned, on that place is walking around a herd, with iron antlers.
Qļa'wuļ o'pta Enka'ta tɪļai'vɪkɪn. Gewñɪvo'ļen, "Toq,
Man also on that place is walking. He told her, "Oh,
qɪya'thi!" Ġewñɪvo'ļen, "Qɪyo'm mɪla'k! Gŭmni'n i'pa
come!" She told him, "I will not come. My actual

died." He said to her, "I am he, I am your husband." He took out his gloves. "These you made for me. I am your husband. I am Little-Bird-Man."

A house was there, also reindeer (for driving). He said to her, "Let us go to Big-Raven! Now let them say again that you have a bad husband!" They went with a caravan of pack-sledges, and they arrived. The people said to Big-Raven, "Oh, your daughter has come with a caravan." Big-Raven said, "Our daughter went away on foot." She said, "Here I am, I have been brought home by Little-Bird-Man." Little-Bird-Man made numerous driving-sledges, all of silver. They lived there

qļa′wuļ viᵋ′gi." Ġewñıvo′ļen, "Wutınnaļai′-gŭm qļa′wuļ-e-
man died." He told her, "This-am-I man-am-
gŭm." Yı′ļhıļıu gaito′ļenau. "Wutıssau′ gına′n gatai′kı-
I." Finger-gloves he took them out. "These thou hast made.
linau. Wutıssaļai′-gŭm, Pĭčiqalaᵋnai′-gŭm."
This-am-I, Little-Bird-Man-am-I."
Enke′ yaya′ña va′ykın, gŭ′mļañ qoya′we. Ġewñıvo′ļen,
There a house is, also reindeer. He told her,
5 "Qoyqınn·aqoyıkai′tı mını′ļqat. Če′čve yewñıvoļa′ñe,
"To Raven-Big let us go! Openly they shall tell,
'Aᵋ′ččiñ qļa′wuļ yawa′ykınen.'" Ġa′ļqaɻinat mu′uta,
'Bad man she has him.'" They went (dual) with the caravan,
gaļa′linat. Gewñıvo′ļenau, "Ñawako′k! naya′tın, mu′uta!"
they came. They began to say, "Female child! came, with the caravan!"
Ġewñıvo′ļen, "Mu′čhin ñawa′kak vai′čita qatha′ai."
He said, "Our female child on foot they went away" (dual).
Ġewñıvo′ļen, "Wuttınaļai′-gŭm. Pĭči′qalaᵋnak inaya′tı."
She said, "This-am-I. By Little-Bird-Man I was brought."
10 Pĭči′qalaᵋn neļhepıto′nqen yaqa′n-uya′tikiu am čerepro′nau.[1]
Little-Bird-Man many created driving-sledges all of silver.

[1] Borrowed from the Russian серебро SILVER.

all together, and travelled about in all directions with a caravan of pack-sledges. They lived in joy. They staid there.

E′nki oma′ka ġatvañvo′ļenau, ġa′lñıl ġaļaivıñvo′ļenau
There together they lived, in all directions they walked around

mu′uta, ġaaimıyo′oļenau, ġatvañvo′ļenau. Aččo′č.
with a caravan, they lived in joy, they lived. That is all.

2. Big-Raven and the Mice.[1]

Some Mouse-Girls walked along the seashore. The youngest Mouse also wanted to follow. Her mother said, "Tie her (and leave her) on the seashore." They bound her with two strings of her diaper. She began to squeal, "Pawawawa′!" and they said, "What is it?" — "I have found a genuine small nail." — "Go to her!" They went to her. "What is it that you have found?" But it was only a small shell. "Oh, strike her!" They struck her, and she whimpered, "Iġigi′!"

Pipi′kča-ña′wgutinu gas·hıntıļı′linau. ıla′lu ļūmñena′ykın.
Mouse-Women on the seashore walked. The youngest is following.

Ma′ma e′wañ, "As·hı′ñka qwuļa′gıtča." A′men ġawgu′ļin
Mamma said, "On the seashore tie her." And they bound her

5 am-ma′kil-ñe′eta. Tawtawanñıvo′ykın, "Pawawawa′!"
with diaper-only-strings- with two. She began to squeal, "Pawawawa′!"

A′men e′wañ, "Yı′nna wot?" — "Tıļa^{s}go′n! Ta′qiñ-
And they said, "What this?" — "I found! Genuine

va′gıļñıpel." — "ıļa′ñi qıyo^{s}oļa′gıtča." Ġayo^{s}′oļen. "Yı′nnaqi
nail small." — "The youngest you visit her." They visited her. "What then

lu^{s}′wa^{s}n?" Qa′čın milya′qpil. "Qaykıpla′gıtča!" Ġañvo′ļen
thou foundest?" And only a shell small. "Strike her!" They began

kı′plık, ġañvo′ļen qaļhai′ak, "Iġigi′."
to strike, she began to cry, "Iġigi′."

[1] See Jochelson, The Koryak, *l. c.*, No. 88, p. 260.

After a while she turned to them again, and began as before, "What is it that I have found? Oh, indeed, it has nails! Oh, indeed, it has eyes! Oh, indeed, it has whiskers!" — "Go to her and see what she has found!" They came to her, and really it was a small ringed seal.

Big-Raven said, "Eh, eh! Why are those Mouse-Girls shouting and dancing?" Miti′ said, "Oh, leave off! Why do you want to go to them?" But he went to them. "Well, there! Mouse-Girls, what is the matter with you?" — "Oh, nothing! only this Hairless-One grew angry with us." He said, "Louse me, (one of you!)" One Mouse-Girl said, "I have pricked myself with my father's awl."

Ǧŭ′mļañ Enkai′ti gañvo′ļen, "Yı′nna wot tıļa^{g}go′n?
Again in the same direction she began, "What this I found?

Ča′myeq ǧavagınña′ļen, ča′myeq ǧaļa′lin, ča′myeq ǧaļa-
Indeed with nails, indeed with eyes, indeed with

ļu′lin." — "Qıyo^{g}ola′gıtča ıļa′ñi, yı′nna ļu^{g}′nin." Ǧayo^{g}′oļen,
whiskers." — "Go to the youngest, (and see) what she has found." They visited her,

qačı′n vi′tvitpil.
and really a ringed seal small.

Quyqınn·a′qu e′wañ, "Eei! ya′qļau Pipi′kča-ña′wgutinu
Raven-Big said, "Eh, eh! what are they doing, Mouse-Women

ıs·hımļavai′ñaļai?" Miti′ e′wañ, "Qanqa′wgi. Ya′qkınau
loudly dance shouting they are?" Miti′ said, "Cease. What for

nayo^{g}′onau?" Ǧayo^{g}′oļenau. "Amei′! Pipi′kča-ña′wgutinu,
will you visit them?" He visited them. "Well there! Mouse-Women,

yaqļaikıne′tık?" — "Ui′ña aya′qka. Atau′ A′xgıke
what are you doing?" — "Not not anything. Simply Hairless-One

kŭma^{g}′ti." E′wañ, "Qinamļıļa′tik." Qo′ļļa e′wañ, "Appa′-
is angry." He said, "Louse me." One said, "With

nak[1] inassına′ñik toi′pŭk." Nani^{g}′wın tami′nñı-qļa′wuļen
father on an awl I pricked myself." One could say handicraft-man's

[1] *A′ppa*, *a′pa* in some Koryak dialects, FATHER; in others, GRANDFATHER. Here it is used with both meanings indiscriminately.

One might think she were the daughter of some artisan. He said to another small girl, "Louse me!" — "I have pricked myself with my mother's needle." One might think she were the daughter of some seamstress. "O Hairless-One! louse me." She said, "Eh, all right!" She loused him. (He said,) "Oh, say (these words): 'Grandfather's lice taste of fat!'"[1]

Then he shook his head, and the small mice were scattered in all directions. Some fell into the sea, some into the coast-slime, others into the river, and others again on the pebbles. Big-Raven took the little ringed seal and carried it home. The Mouse-Girls crawled to the shore

ñawa′kak. Va′s·qɪn ña′nyen qai-ña′wɪs·qat, "Qinamḷu′wi!" —
female child. Another that small-woman, "Louse me!" —
"Ġŭ′mma mama′nak[2] tetei′tɪñ toi′pŭk." Nani[s]wɪn, awa′nñɪ-
"I with mamma on a needle I pricked myself." One could say, sewing
ña′win ñawa′kak. "Axgɪke, qina′mḷu." E′wañ, "I, toq!"
woman's female child. "Hairless-One, louse me." She said, "Eh, well!"
Ġañvo′ḷen mĭḷu′k. "Qiwiykɪn-i′-gi, 'Appanau′ mɪmḷu′wgi
She began to louse him. "Say you, 'Grandfather's lice
nanyamča′čaqenau.'"
are tasting of fat.'"
E′nki ġaḷawtɪme′lin, ña′nyau qai-pipi′kaḷñu am-ma′na
Then he shook his head, those small mice to different directions
ganɪya′linau, — qu′tčau a′ñqak, qu′tčau wapɪ′s·qalqak,
he scattered them, — some to the sea, some to the slime,
qu′tčau va′yamɪlqak, qu′tčau wu′ġwulqak. Quyqinn·aqu′nak
some to the river, some to the pebbles. Raven-Big
ña′nyen vi′tvitpilɪñ ganyai′tɪlen. Ña′nyau ġawḷɪñvo′ḷenau,
that ringed seal small he took it home. Those came to the shore,

[1] It seems that the Hairless Mouse-Girl, according to the custom of many native tribes of this country, was killing the lice with her teeth.

[2] *Ma'ma*, probably from the Russian мама. The proper Koryak term with endearing sense is *a'mma*.

and asked one another, "Where did you fall?" — "I fell into the sea." — "Then you were cold." — "And where did you fall?" — "I fell on the small pebbles." — "Then you were pricked." — "And where did you fall?" — "I fell into the coast-slime." — "Then you were cold." — "And you, Hairless-One, where did you fall?" — "I fell on the moss[1] spread by mother." — "Then you fell easy."

They said, "Let us go home!" They went home and told their mother, "See, mamma! we have found a small ringed seal, but grandfather took it away." — "Did he? Then we will fetch it back. O daughters! go and look

es·he'ḷvıñ uwi'kiu gapñıḷañvo'ḷenau. "Ġı'ssa mi'ñki i'yi?" —
between their bodies they told about. "Thou where hittest?" —
themselves

"Ġŭmma a'ñqak ti'yak." — "Vı'yañ iskuḷa'ti." — "Ġı'ssa
"I to the sea hit." — "Then thou wert cold." — "Thou

mi'ñki i'yi?" — "Ġu'mma ti'yak čegai'lıkık." — "Vı'yañ
where hittest?" — "I hit on the small pebbles." — "Then

isvıḷa'ti." — "Ġı'ssa mi'ñki i'yi?" — "Ġŭmma vapi's·qalqak
thou wert pricked." — "Thou where hittest?" — "I on the slime

ti'yak." — "Vı'yañ iskuḷa'ti." — "Ġı'ssa, A'xhıke, mi'ñki
hit." — "Then thou wert cold." — "Thou, Hairless-One, where

i'yi?" — "Ġŭ'mma mama'nak veta^{s}niya'tık." — "To, gı'ssa
hittest?" — "I to mamma on the moss spread." — "Oh, thou

yiykuḷa'ti."
wert on soft!"

Ġewñıvo'ḷenau, "Mınyaitıḷa'mik!" Ġayai'tıḷenau, gañvo'-
They began to say, "Let us go home!" They came home, they

ḷenau pñaḷte'ḷık, "Ki'wan, ma'ma, ya'nut vi'tvipil mıtḷa^{s}'wḷa^{s}n,
began to narrate, "Truly, mamma, at first ringed seal small we found it,

appa'nak i'tčanin." — "Ya'qkınki! Nayanva'nñının, mıs-
by the grandfather he took it away." — "What for! Let them skin it, we

[1] Used as a child's diaper. See W. Jochelson, The Koryak, *l. c.*, p. 252.

into his house." They looked in. Then they came back and said, "Eme'mqut is skinning it." — "Now you there, [you Mouse-Girl,] go and look in!" She looked in. "Just now they are cooking it." — "Now, you there, this one, go and look in there!" She looked in. "Just now they are taking the meat out of the kettle." Mouse-Woman said, "Oh, I wish Big-Raven would say, 'We will eat it to-morrow!' We must find a shaman's small stick (used in magic). Oh, you there, small Mouse-Girl! take this bundle of grass (on which magic had been practised) and carry it to Big-Raven's house. There drop it through the vent-hole."

They (the Mice) took it and carried it there, and dropped it into the house. Big-Raven immediately said, "Miti',

saitɪḷa'ñɪn. Ñawa'kku, qawas·vɪḷa'tɪk." Ġawa's·vɪlinau,
will fetch it. Female children, look in." They looked in,
ġaya'ṭinau, gi'wlinau, "Amamqu'tinak yɪwa'nñɪykɪnin." —
they came, they said, "Eme'mqut he is skinning it." —
"Am-ñu'nin qai-ña'wɪs·qat, qawas·vu'gi." Ġawa's·vɪlin.
"Now this one small-woman, look in." She looked in.
"Akiḷa^{g}'č kokaivɪḷai'ke." — "Am-ñu'nin qai-ña'wɪs·qat,
"Just now they are cooking it." — "Now this one small-woman,
5 qawas·vu'gi." Ġawa's·vɪlin. "Akiḷa^{g}'t kokañpaḷai'ke."
look in." She looked in. "Just now they take (the meat) out of the kettle."
Ġewñɪvo'ḷen Pipi'kča-ña'wgut, "Iñe'! Quyqɪnna'qu ne'wñɪvon,
She began to say Mouse-Woman, "Oh, Raven-Big would he say,
'Tañ-miti'w mɪna'wyeḷa,' Iḷu^{g}'pɪlɪñ ti'ta mĭneḷo^{g}'čoḷa! Qai-
'Well to-morrow we will eat it,' Shaman's when we shall find! Small
small stick
ña'wɪs·qat em-ña'no qɪya^{g}'thɪn vai-kɪ'ltɪpilɪñ. Qɪḷaḷagɪ'tča
woman there-that one bring grass-bundle small. Carry it away
Qoyqɪnn·aqoyɪkai'tɪñ, qĭnayaḷa'gɪtča."
to Raven-Big's (house), drop it."
10 Ġaṭa'lin, ġana'yalin. Quyqɪnn·a'qu e'wañ, "Mitei',
They carried it away, dropped it. Raven-Big said, "Miti',

we had better eat this meat to-morrow." And she said, "All right!" — "Oh, you, small Mouse-Girl! go and look into the house!" — "Just now Miti′ is arranging the bed." — "And now you, go and have a look!" — "Just now they have gone to sleep, they are snoring." — "Now, there, let us go!" They took bags and iron pails, went there, and put all the cooked meat into them, also what was left of the broth. They defecated (into the kettle), also filled Miti′'s and Big-Raven's boots with small pebbles.

Next morning they awoke. "Miti′, get up! Let us eat!" Miti′ began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What is the matter with you?" — "Oh, nothing!"

mitiˊu mɪnnuˊnau nooˊwge." AˊmenEnglish eˊwañ "I, iˊnmi-
to-morrow we will eat the cooked meat." And she said "Eh, all
quˊnŭm." — "AˊmenEnglish yɪˊnna, qai-ñaˊwɪs·qat qawaˊs·vugɪn." —
right!" — "Oh, what, small-woman look in there." —
"Akiḷaᵍˊč takaˊwñekɪn Mitiˊ." — "Am-Enyiˊn qai-ñaˊwɪs·qat,
"Just now prepares the bed Miti′." — "Now this small-woman
qawaˊs·vɪ." — "Akiḷaᵍˊč gayiˊlqalinau, Enkayaḷaiˊke." —
look in." — "Just now they are gone to sleep, they are snoring." —
"Toq, mɪnɪḷqaḷaˊmɪk." Milh-uˊkkamau aˊgɪmu gaˊkmiLinau,
"There, let us go!" Russian vessels bags they took them,
gaˊlqaḷinau, ɪˊmɪñ nooˊwge gayoˊoḷenau, aˊkyeḷ ipaˊña
they went, all the cooked meat they put in, also broth
paioˊčɪpɪt. Gaᵍˊḷaiˊoḷen, ɪˊmɪñ Mitiˊs·hinau Quyqɪnn·aquˊčhi-
remainder. They defecated, also Miti′s Raven-Big's
nau pḷaˊku wuˊgwa gayeˊlin.
boots with pebbles they filled.
Mitiˊu gakyaˊwlinat. "Miteiˊ, qakyaˊwgi, mĭnaˊwyi."
Next day they awoke. "Miti′, get up! Let us eat!"
Mitiˊ gapḷaitiñvoˊḷen. "Mɪkɪkɪkɪˊk, mɪkɪkɪkɪkɪˊk!"—"YaˊqɪykɪnEnglish
Miti′ began to put on her boots. "Ah, ah, ah! ah, ah, ah!" — "What art thou
Enña ᵍˊan iˊtɪykɪn?" — "UiˊñaEnglish yɪˊnna!" Quiqɪnn·aˊqu
thus art thou?" — "Not anything!" Raven-Big

Big-Raven then put on his boots. "Ah, ah, ah! ah, ah, ah!" — "And what is the matter with you? You cry now, just as I did." — "Oh, stop (talking), bring the cooked meat, heat the broth!" Miti′ drank some broth, (and immediately cried out,) "It tastes of excrement, it tastes of excrement!" — "Oh, bring it here!" Then Big-Raven also cried, "It tastes of excrement, it tastes of excrement!" — "Mouse-Women have defiled us." — "I will not forgive this. I will stun them with blows. Bring me my big club!" She gave it to him, and he started to go to the Mouse-Women. "Oh, grandfather is coming. Tell him, 'Eat some pudding of stone-pine nuts!'" — "What good are those puddings of stone-pine nuts! I have no

gapḷaitiñvo′ḷen. "Mɪkɪkɪkɪ′k, ɪkɪkɪkɪ′k!" — "Ya′qɪykɪn
began to put on his boots. "Ah, ah, ah! ah, ah, ah!" — "What art thou,

ɛnña′an i′tɪykɪn? A′čhi a′men gŭ′mkiñ ni′wi-gi." — "Qa′nkau,
thus art thou? Now like me talking art thou." — "Cease,

qɪya^{ɛ}′thɪn noo′wge. Mĭna′wyi. ɪpa′ña qinathɪleu′." Miti′
bring cooked meat. Let us eat! Broth make warm." Miti′

gañvo′ḷen ɪpa′wɪk. "A^{ɛ}ḷa′tve, a^{ɛ}ḷa′tve!" — "Qɪya^{ɛ}′thɪn!"
began to drink (broth). "It tastes of excrement, it tastes of excrement!" — "Bring it here!"

5 Quyqɪnn·a′qu o′pta e′wañ, "A^{ɛ}ḷa′tve, a^{ɛ}ḷa′tve!" — "Pipi′kča-
Raven-Big also said, "It tastes of excrement, it tastes of excrement!" — "Mouse-

ña′wgutinu ganta′witkɪñau-mu′yi." — "Qaye′m ña′no,
women have defiled us (two)." — "I will not this (forgive),

mɪkɪpḷɪs·qewḷa′tɪk. Qɪya^{ɛ}′thɪn qolowočŭ′mñɪn." Gai′ḷɪ̣in,
I will stun them with blows. Bring big club." She gave him,

ga′ḷqaṭin, ya′ḷiñ gata′wañḷen. "Qulu′, qulu′, qulu′k!" —
he went away, there he was moving on. "Big, big, big!" —

"Appa′nak nenene ḷa′mɪk. Qiwḷa′gɪtča, 'Nɪ′klɪ-ye′ḷka!'" —
"By the grandfather he appears to us. Tell him, 'With stone-pine nuts pudding!'" —

teeth." — "Then have some cloud-berry-pudding." — "Yes, I will eat some of the cloud-berry-pudding." He ate of the pudding. "Grandfather, lie down on your back and have a nap!" — "Yes, I will have a nap, lying thus on my back."

He slept, and they fastened to his eyes some red shreds. "Grandfather, enough, get up!" — "All right! now I will go home." He went home; and when he was approaching, and came close to the house, he shouted all of a sudden, "Miti', tear in twain the worst one of our sons, to appease the fire!" Without any reason she tore her son in twain. "And where is the fire? Just now you said, 'It burns.' What happened to your eyes? They have shreds fastened

"Ya'qkinau nı'klı-ye'lku? Ava'nnıkıl-e-gŭm." — "Yı'ttı-
"What for (those) stone-pine nut puddings? Toothless am I." — "With cloudberry [1]-
ye'ļka!" — "O, yı'ttı-ye'ļka-van tĭya'yiļku." Ġayi'ļkulin.
pudding!" — "Yes, with cloudberry-pudding I will eat the pudding." He ate of the pudding.
"Appa', wŭ'ssıñ ġayı'ļqata!" — "O, wŭ'ssıñ tĭyayı'ļqatıñ."
"Grandfather on your back sleep!" — "Yes, on my back I will sleep."
Ġayı'lqalin, ġaļamyımka'ļenat. "Appa', i'n·ač, qak-
He slept, they to his eyes attached (red) shreds. "Grandfather, enough, get
ya'wgi!" — "Awwa', a'nam-e^{g}'en tıyayai'tıñ." Ġa'ļqaļin
up!" — "Well, all right! I will go home." He went
yaite'tı, ġayaitıñvo'ļen, ġaļañvo'ļen. "Mitei', qanto'ge,
home, he was coming near, to his home, he was approaching. "Miti', come out,
kmi'ñın a^{g}'ččıñıča^{g}n qanva'kyıntat qangekıpļena'ñu."
son the worst (of all) tear in twain to strike the fire with."
Ata'mtım ġanvakyınta'ļin kmi'ñın. "Mannu'ki qa'ngaqan?
Vainly she tore in twain the son. "Where is the fire?
a'čhi ni'w-i-gi, qanga'tıykın. Ġaya'qlinat ļeļa't, gaļamyım-
Now saying-wert-thou, it burns. What happened to (your) eyes, with shreds

[1] *Rubus chamæmorus.*

to the eyelids. The Mouse-Women have defiled you." He said, "Hm! now at last I grew angry. Bring me my big club. I will go there and club them."

He went there. "Oh, grandfather is coming! Say to him, 'Have some pudding of root of *Polygonum viviparum*!'" — "What for?" — "Then have some pudding of berries of *Rubus Arcticus*." — "Yes, I will have some pudding of berries of *Rubus Arcticus*." He entered, and began to eat the pudding. "Grandfather, lie down on your side and have a nap!" — "All right! I will lie down on my side and have a nap."

He slept, and they painted his face with charcoal. "O grandfather! get up, the day is breaking!" — "Yes,

ka'ḷenat? Pipi'kča-ña'wgutıyık ġantawitkıña'w-i-ġi." E'wañ,
attached to eyes? By Mouse-Women by them defiled-art thou." He said,
"Ġm, wŭ^{g}'tču nanñičvına'w-gŭm. Qıya^{g}'thın qolowočŭ'mñın.
"Hm! just now grew angry-I. Bring big club.
Mıy̆o^{g}'onau kıpḷo'nvu."
I will find them to strike them."

Ġa'ḷqaḷin. "Qulu', qulu', qulu'k!" — "Appa'nak
He went away. "Big, big, big!" — "By the grandfather

5 nenenеḷa'mık. Qiwḷa'gıtča, 'A'wyek-ye'ḷka!'" — "Ya'q-
he appears to us. Tell him, 'With root[1]-pudding!'" — "What
kınau!" — "Pa'yıttı-ye'ḷka." — "O, pa'yıttı-ye'ḷka tĭya'yiḷ-
for those!" — "With berry-pudding of *Rubus Arcticus*." — "Yes, with berry-pudding of *Rubus Arcticus* I will eat
kuñ." Ġaya'ḷqıwlin, gañvo'ḷen yi'ḷquk. "Appa', a'yıčña
the pudding." He entered, he began to eat of the pudding. "Grandfather, on your side
ġayı's·qata!" — "A'nam-e^{g}'en, a'yıčña tĭyayı'ḷqatıñ."
sleep!" — "All right! on my side I will sleep."

Ġayı'ḷqalin, gaḷa^{g}wkali'lin wŭ'ḷka. "Appa', qakya'wgi,
He slept, they painted his face with coal. "Grandfather, get up,

10 a^{g}lona'ñıvoi!" — "O, e^{g}'en tıyakya'wıñ." Ġakya'wlin.
daylight is coming!" — "Yes, all right! I will get up." He awoke.

[1] *A'wyek*, root of *Polygonum viviparum*.

all right! I will get up." He awoke. "Grandfather, have a drink from the river there!" — "All right! I will drink." He went away, and came to the river. He began to drink, and there he saw in the water his own image. "Halloo, Painted-Woman! you there? I will drop a stone hammer as a present for you." Oh, he dropped it. "Halloo, Painted-Woman! I will drop down my own body! Halloo, Painted-Woman! shall I marry you?" Oh, he jumped down into the water. That is all.

"Appa', ña'nıko va'amık yiwgıči'ta." — "E^{g}'en a'nau
"Grandfather, there in the river have a drink!" — "All right!
tĭyayi'wgıčiñ." Ga'ļqaļin, gaļa'lin va'amık, gañvo'ļen
I will drink." He went, he came to the river, he began
i'wgıčik, gaļa^{g}'ulin čini'nkin vı'yiļvıyiļ. "Mei, Ka'li-ña'ut,
to drink, he saw his own image. "Halloo, Painted-Woman!
gı'ssa E'nki? Yıpa'ña mına'yatın." Gek, gana'yalin.
thou there? (Stone) hammer I will drop." Oh, he dropped it.
"Mei, Ka'li-ña'ut, u'wik mına'yatın! Mei, Ka'li-ña'ut,
"Halloo, Painted-Woman! body I will drop. Halloo, Painted-Woman!
me'če mıma'ta-ge?" Gek, u'wik gana'yalin. Aččo'č.
whether I shall marry thee?" Oh, body he dropped it. That is all.

3. The Mouse-Girls.[1]

Mouse-Girl said, "Let us play!" They played, and one of them lost a tooth, the youngest one of all. They said to her, "How did you lose this tooth?" She said, "I was

Pipi'kča-na'wgut e'wañ, "Mĭno'yičvaļa." Gañvo'ļenau
Mouse-Woman said, "Let us play!" They began
uyičva'tık guyıčvanñıvo'ļenau. Qoļļa gava'nnıntaļen, ılalu'.
to play they were playing. One has lost a tooth, the youngest one.
E'wañ, "Ya'qi vannınta'tı?" — "I^{g}'ya-Nıpaiva'tınak
They said, "How didst thou hast lost a tooth?" — "Heavenly by the Envious-one

[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 97, p. 284.

shot by the Envious-One from heaven. By his arrow I lost my tooth. Now I shall die, how can I live?" They said to her, "Do not stay outside! Let us carry you into the house!" They carried her home. Her mother said, "What has happened to you?" — "I was shot from the sky by the Envious-One with an arrow."

The mother said, "Let us call grandmother!" They called her, they brought her to the house. She began to practise shamanism (in order to find out) where the small daughter got her suffering. She said, "My breath does not fit anywhere. Then she wanted to go to the porch. Ermine-Woman said, "Halloo! I will go to the porch, I will inspect the puddings." The small girl pilfered there, and so she lost her tooth. They looked at the

inaḷqaina′wi, iñi′nñinɪk ma′qmita tuva′nnɪntatɪk. Tyavi^{g}′yañ,
I was shot at, from this one arrow I lost a tooth. I shall die,
me′nqañ mɪkyuḷa′tɪk?" Ġewñɪvo′ḷen, "Ġa′čñɪn, mi′qun.
how shall I live?" They said to her, "In the outside, indeed!
Mínɪnyai′taḷa-ge." Ġek, ganyai′taḷen. ɪḷa^{g}′ gi′wlin, "Ya′qi
Let us bring thee home!" Oh, they brought her home! Mother said, "How didst thou
Enña^{g}′an i′tɪ?" — "Ega′ñko naḷqaine′w-gŭm ma′qmita
thus wert thou?" — "From heaven shot was I with an arrow
Nɪpaiva′thɪtñɪnak."
by the Envious-one."
E′wañ, "An·a′ mínaiña′wḷan." Ġaiña′wlin, ġanyai′taḷen,
She said, "Grand-mother let us call!" They called her, they brought her to the house,
gañvo′ḷen aña′ñyak, mañe′nko ñawa′kak gaño′vaḷen.
she began to practise shamanism, from where female child became suffering.
E′wañ, "Ui′ña wɪ′yɪwɪ apḷɪpa′tča menkei′tɪ." Ki′tañ am-
She said, "Not breath does not fit anywhere." Then
yaqaḷheñe′tɪñ taya′ñikɪn. E′wañ Imča′na-ña′wgut, "Yawo′,
to the porch she wanted. Said the Ermine-Woman, "Halloo!
yaqaḷheñe′tɪñ mɪḷqa′tɪk. Yi′ḷku mɪnčɪčatɪs·qi′wnau." Ġai′-
to the porch I will go. Puddings I will inspect. Small

puddings, and saw that one made of stone-pine nuts had been gnawed at. There she left a tooth. Indeed, when pilfering she lost a tooth. Ermine-Woman brought in the tooth. "Whose tooth is it?" Ermine-Woman said, "On which of the small girls shall we try this tooth?"

She said to one of the small girls, "Open your mouth!" That one opened her mouth. She applied the tooth, but it did not fit. In the same way it did not fit any of those small girls. Ermine-Woman said, "Let us try it on the little suffering girl!" She tried it, and it fitted her well. Ermine-Woman said, "She was pilfering." What should she do?

ña'wis·qat tawi'tkiñi, iñi'nñinik vanninta'ti. Ǧayo^{g}'oḷenau
woman did havoc, therefore she lost a tooth. They found
yi'ḷku, ma'ñin niklí'-ye'ḷkiyeḷ, ña'nyen gači'čhulin. Ña'niko
the which stone-pine pudding, that one was gnawed. There
puddings, nut
va'nniḷñin ǧape'ḷaḷen. Qači'n Ena'n tawi'tkiñik ǧava'nnin-
a tooth she left. Really she pilfering has lost a
taḷen. Imča'na-ña'wgutinak gana'tviḷen va'nniḷñin. "Miko'n
tooth. By the Ermine-Woman was brought in the tooth. "Whose
vannilño'n?" Imča'na-ña'wgut gi'wlin, "Ma'ñin-qai-ña'wis·-
tooth?" Ermine-Woman said, "To which small woman
qatik mintante'nmiñḷan?"
we shall apply it?"

E'wañ ñu'nin qai-ña'wis·qat, "Quwa'ñiḷat." Ña'nyen
She said to yonder small-woman, "Open your mouth!" That one
ǧawañiḷa'ḷen. Va'nniḷñin ǧatan·apče'pinlin, ǧaaqai'paḷen.
opened. The tooth she applied it, it badly fitted in.
i'mi ǧa'mga-qai-ña'wis·qat, i'mi ǧaaqai'paḷen. E'wañ
Also to every small-woman, also it badly fitted in. Said
Imča'na-ña'wgut, "Em-ta^{g}l-qai-ña'wis·qatik qatante'nmin-
Ermine-Woman, "To the suffering-small-woman apply it."
ñan." Ña'nenenak ǧatante'nmiñḷen, ǧaplepa'ḷin. E'wañ
To that one she applied it, it fitted in. Said
Imča'na-ña'wgut, "Ena'n tawi'tkiñik." Me'ñqañ ni^{g}tva^{g}'an?
Ermine-Woman, "She did harm." How could she be?

Her mother scolded her, and said, "Go and die! Strangle yourself on a forked twig!" She (went, and very soon) came back. She said, "I could not strangle myself on a forked twig." Mother scolded her, and said again, "There, go away!" She went away, and then only she died. That is all.

ɪɻa$^{ɛ'}$ ɡaqɪtaiña'len. Ɡi'wlin, "Quvɪ^{ɛ}yas·qi'wɡi, quɻñaqa-
Mother scolded her. She said, "Die, strangle yourself on a

tɪs·qi'wɡi." Ɡayai'tɪɻen. E'wañ, "Tapka'vɪk oɻñaqa'tik."
forked twig!" She came home. She said, "I could not strangle myself on a forked twig." [1]

ɪɻa$^{ɛ'}$ ɡaqɪtaiña'ɻen. Ɡi'wlin, "Toq, qa'lqathi." Ɡa'ɻqaɻin,
Mother scolded her. She said, "Oh, go away!" She went away,

wŭ$^{ɛ'}$tču ɡavi$^{ɛ'}$yaɻen. Aččo'č.
then only she died. That is all.

4. How a Small Kamak was transformed into a Harpoon-Line.[2]

A small kamak said to his mother, "I am hungry." She said to him, "Go and eat something in the store-room behind the sleeping-room!" He said, "I do not want to. I want to go to Big-Raven's house." The mother said, "Do not do it! You will die. You will be

5 Qai-ka'mak ɪɻa$^{ɛ'}$ñ e'wañ, "Tɪɡɪtta'tɪykɪn." Ɡi'wlin,
Small kamak to the mother said, "I am hungry." She said to him,

"Yɪnoi'tɪ ɡawyis·qi'wa." E'wañ, "Qɪyme$^{ɛ'}$en. Qoyqɪnn·a-
"To the rear storeroom (go and) eat something!" He said, "I do no want to. To Raven-Big's

qoyɪkei'tɪn." ɪɻa$^{ɛ'}$ ɡi'wlin, "Qɪyme$^{ɛ'}$en. Quyavɪ$^{ɛ'}$yañɪ,
(house)." Mother said to him, "Do not do it. Thou wilt die,

[1] The natives believe that the mice actually commit suicide by strangling themselves in a forked willow-twig (cf. Jochelson, The Koryak, l. c., p. 285, footnote).

[2] Compare W. Jochelson, The Koryak, *l. c.*, No. 98, p. 285.

caught in a snare." She said, "Go to the upper storeroom (in the porch) and eat something!" He said, "What for? Those provisions taste of the upper storeroom." She said, "Go to the cache and eat something!" He said, "What for? Those provisions taste of the cache."

Big-Raven spread a snare close to his elevated storehouse (raised on supports). The small kamak ran there, and was caught in a snare. He began to whimper; "Oh, oh, I am caught, I am caught!" Big-Raven said, "It came to my mind to go and to look at this snare." He came to it, and wanted to enter the storehouse, but stumbled over something lying in the way. "What now, what is it?" — "It is I. I am caught." The small kamak

nayanoga'thi." E'wañ, "Yas·qaḷkai'tiñ ġawyis·qi'wa."
thou wilt be caught in a snare." She said, "To the house-top (go and) eat something!"

E'wañ, "Ya'qkınau, nıyas·qaḷqača'čaqenau." E'wañ,
He said, "What for? they taste of the house-top." She said,

"Oḷhıwe'tiñ ġawyis·qi'wa." E'wañ, "Ya'qkinau, noḷhoča'-
"To the cache (go and) eat something!" He said, "What for? they taste of

čaqenau."
the cache."

Ǫuyqınn·aqu'nak ena't ġantıwa'ḷen ma'mik. Ñanıkai'tiñ
Raven-Big a snare has spread near the elevated storehouse. There

ġagınta'wḷin, qai-ka'mak, ġawġa'ḷen ena'tık, ġañvo'ḷen
he ran, small kamak, was caught in the snare, he began

qalhai'ak, "I, tu'kwak, tu'kwak." Ǫuyqınn·a'qu e'wañ,
to cry, "Oh, I am caught, I am caught!" Raven-Big said,

"Yawo', ena'tpel mıyo^{ɛ}'an, ḷı'gı tı'tčın." Ġayo^{ɛ}'oḷen, ai'ak
"Well, now, snare I will visit, to my mind I had it." He visited it, into the storehouse

gaya'lqıñvoḷen, ġeñu'ġaḷen. "Wu'tčın yaq, yı'nna?" —
he wanted to enter, he stumbled. "This, now, what?" —

"Ġŭ'mma, kıtta' tu'kwak." A'naqun kuḷa'kata [1] nımeyeyıt-
"I, there I am caught." And so with (his) fist he was brushing

[1] Borrowed from the Russian кулакъ FIST.

was crying, and brushing away his tears with his small fist. "Stop blubbering! I will take you to Miti'." He brought the small kamak to his house, and said, "O, Miti'! dance in honor of (our) catch!" She began to dance, "We have a small kamak, we have a small kamak!" Big-Raven said, "You dance in a wrong way. Ga'na, step forth and dance in honor of (our) catch!" She came out and began to dance, "We have a small ma'kak, we have a small ma'kak!" Big-Raven said, "Really this is right."

They took him into the house. The house-master said, "What shall we make out of you, a cover for the roof-hole?" — "Not this. If I am made into a cover for the roof-

va'qen, nɪqalhai'aqen. "Aqalhai'aka qitɪ'ykɪn-i'-gi. Mete'nañ
away tears, he was crying. "Not crying be thou. To Miti'
mɪnyaita't-ge." Ganyai'talen. "Mitei', qai-ka'makpel qam-
I will bring thee to the house." He brought him to the house. "Miti', small kamak small dance
la'wun." Gek, gañvo'len mĭla'wuk, "Gaqqaika'makata
for his (catch)." Oh, she began to dance! "With a small ka'mak
gana^{g}'l-mu'yu, gaqqaika'makata gana^{g}'l-mu'yu!" Quiqɪn-
became we, with a small ka'mak became we! Raven-Big
n·a'qu e'wañ, "A'lvañ qamla'wun. Ga'na, qiwi'ni, gɪ'ssa
said, "Wrongly thou dancest for him. Ga'na, come out, thou
qɪmla'we." Giwi'nilin, gañvo'len mĭla'wuk, "Gaqqai-ma'ka-
dance!" She came out, she began to dance, "With a small ma'kak
kata gana^{g}'l-mu'yu, gaqqai-ma'kakata gana^{g}'l-mu'yu!"
became we, with a small ma'kak[1] became we!"
E'wañ Quyqɪnn·a'qu, "I'pa, Enña^{g}'an."
Said Raven-Big, "Indeed, thus."
Gana'tvilen, e'wañ, "Ya'qu mɪntaikɪla'-gi, tomñena'ñu?"
They carried him in, (the house-master) said, "Into what shall we make thee, into a cover for the roof-hole?"
E'wañ, "Qɪyme^{g}'en. Tomñena'ñu qinataikɪla'tɪk, tɪyañlan-
He said, "I do not want it. Into a cover for the roof-hole (if) you shall make me, I shall feel

[1] Ga'na mixes up the sounds of the word ka'mak. Still Big-Raven finds it quite right.

hole, I shall feel smoky, I shall feel cold." The house-master said, "What shall we make out of you, a plug for the vent-hole?" — "Not this. If I am made into a plug for the vent-hole, I shall be afraid of evil spirits passing by." The house-master said, "What, then, do you wish us to make of you? Perhaps a work-bag for Miti'." He said, "Not this. I shall feel smothered." The house-master said, "We shall make you into a thong." The small kamak began to laugh and said, "Yes!"

They made him into a thong, they cut him duly, then they carried the line out and began to stretch it (tightly). Thus stretched, they (left it there). Big-Raven's people went to sleep. Frost-Man and his people said,

ñīvo'ykɪn, tɪyaqatmawñīvo'ykɪn." E'wañ, "Kulipčina'ñu
smoky, I shall feel cold." (The house-master) said, "Into a plug for the vent-hole

mintaikiḷa'-gi." E'wañ, "Qɪyme^{g}'en. Kulipčina'ñu qinatai-
we will make thee." He said, "I do not want it. Into a plug for the vent-hole if you shall

kɪḷa'tɪk, tɪyayɪmgumganñīvo'ykɪn ñenve'thɪčñɪn." E'wañ,
make me, I shall be afraid of evil spirits (passing by)." (The house-master) said,

"Ya'qu-yak quwai'matɪn a^{g}ntai'kɪ-gi? Miti'nak čai'učhu?"
"Into what, then, thou desirest one should make thee? For Miti' into a working-bag?"

5 E'wañ, "Qɪyme^{g}'en. Tɪyapeikiḷanñīvo'ykɪn." E'wañ,
He said, "I do not want it. I shall feel smothered." (The house-master) said,

"Ñi'ḷñu mɪntaikɪḷa'-gi?" Gañvo'ḷen ačača'tɪk, e'wan, "O!"
"Into a thong we shall make thee?" He began to laugh, he said, "Yes!"

Ñi'ḷñu gatai'kɪñvoḷen, gas·vɪñvo'ḷen, ña'čhɪnoñ gaḷa'ḷen,
Into a thong they made him, they cut him (into a line) to the outside they carried it,

gañvo'ḷen tve'tɪk, ga'tveḷen. Quyqɪnn·aqu'wgi gayɪ'ḷqalinau.
they began to stretch it, they stretched it. Big-Raven's people went to sleep.

Annɪmaya'tɪyɪk gi'wlinau, "Quiqɪnn·aqu'nak qai-ka'mak
(Those) with the Frost-Man said, "By Raven-Big a small kamak

"Big-Raven has caught a small kamak. They made him into a thong. Let us go and steal it!" They found it, and began to untie it. Then it cried aloud, "Quick, get up! Already they are untying me!" Big-Raven said, "What is the matter with our small line? It wants to awaken us. Quick, let us get up!" They woke up, and said to the small kamak, "What is the matter with you? Why were you crying so loudly?" The small kamak said, "Frost-Man's people wanted to carry me away."

The people living down the coast heard (about the thing), — how Big-Raven caught a small kamak; and how they made him into a thong; and how no one succeeded in carrying it away, it was so watchful. Those people began to say, "We will go and carry it away."

ganu'kwalin. Ñi'ļñu gatai'kılin. Mıntu'ļas·qewļan." Ga-
they caught him. Into a thong they made him. Let us steal it!" They

yo^{g}'oļen, gañvo'ļen yi'ssık. E'nki gaku'mñaļen, "I'na^{g},
found it, they began to untie it. Then it shouted, "Quick,

qıkyawļa'tık. Ke'nam nassi'ñvo-gŭm." Quyqınn·a'qu e'wañ,
wake up! Already they are untying me." Raven-Big said,

"Ñi'ļñıpilıñ ya'qñıvoi? Tenanıkyo'nñıvoi. Ī'na^{g} mĭnıkya'wļa."
"Thong small what is the matter with it? It wants to awaken us. Quick, let us get up!"

Gakya'wlinau. Gi'wlin, "Nıya'qi-gi, nıpıs·viča'ti-gi?" E'wañ,
They woke up. They said to it, "What is the matter with thee? Why wert thou crying (so loud)? He said,

"Annımaya'tıyık nıtula'tıy-gŭm."
"By Frost-Man's people they wanted to steal me."

Atta^{g}'yol-ya^{g}'mka gava'ļomļen, Quyqınn·aqu'nak qai-
By Down (the coast) people they heard it, by Raven-Big small

ka'mak ganu'kwaļin, ñi'ļñu gatai'kılin, napkawñıvo'ykın
kamak was caught, to a line they made it, they could not

tuļa'tık, nıļhıkyu'qin. Gewñıvo'ļenau, "Močhına'n mıntu'-
steal it, it is quite wakeful. They began to say, "We will go

ļas·qewļan." E'wañ, "Mi'qun, mıssatuļaļa'nñın." Quyqın-
and steal it." They said, "Why, we will steal it." Raven-

They said, "Surely we will carry it away." Big-Raven's people went to sleep. The people living down the coast came and took the line. It wanted to awaken the other people, but it was unable to awaken them. "Oh, they are untying me already, they are carrying me away!" Indeed, they untied it and carried it away; they stole the line.

The others woke up, but there was no line whaterer. It had been taken away. Big-Raven said, "People living down the coast have committed this theft. Indeed, they took it, nobody else." Eme'mqut said, "A very good line was taken away, still we will bring it back." Eme'mqut made a wooden whale and entered it. He went away and came to the people living down the coast. Those people were walking around. They were saying, "This

n·aqu'wgi gayı'lqalinau. Ğŭ'mļañ gatu'ļas·qewlin Atta^{g}'yol·ya^{g}'mka.
Big's people slept. Again they stole it by Down (the coast) people.

Ğañvo'ļen tenanıkyu'nka, qupka'wñunenau yanıkya'wñak. "Kena'm nassıtoya'ñvoi-ğŭm, natuļa'nñıvoi-ğŭm." Ğassıtoya'ļen, galla'xtaļen, gatu'ļalin.
It began to waken them, it could not them to waken. "Already they untie-me, they steal-me." They untied it, they carried it away, they stole it.

Ğakya'wlinau, e^{g}'en yaq ñi'ļñın ni'tın, ğatu'ļalin.
(Those) woke up, indeed what line should be there, they stole it.

Ğuyqınn·a'qu e'wañ, "Atta^{g}'yol-ya^{g}'mka natuļa'tın. Ui'ña-wan minka'kıļa, e^{g}'en ğanka'kıļa." Ama'mqut e'wañ, "Tan-ñi'ļñın natuļa'tın, e'wun mıssaitıļa'ñın." Amamqu'tınak u'ttı-yu'ñı gatai'kılin, ğankağeñe'tı ğaya'ļqıwlin, ğa'ļqaļin,
Raven-Big said, "By Down (the coast) people they stole it. Not by anybody (else), indeed, by those." Eme'mqut said, "Good-line they stole it, still we will bring it (back) home." Eme'mqut wooden whale he made it, in there he entered, he went,

is the first time that such a whale has come near to us. It is a very good whale."

They attacked the whale, came near to it, and threw at it a harpoon with a new line. The small kamak lustily bit into the whale. Eme'mqut said to him under his breath, "Why are you biting me? I have come to fetch you home." Eme'mqut threw into the boat of the whale-hunters some berries of *Rubus Arcticus*, and they began to eat them. Meanwhile Eme'mqut fled in all haste to his house. He carried away the new line, and took it home. They ceased carrying the line out of the house. They kept it always in the inner room, so the others could not steal it. That is all.

gaḷa'lin. Atta^{g}yol-ya^{g}'mkiñ galai'vīñvoḷen. Gewñivo'ḷenau,
he came. Down (the coast) people walked around. They were saying,

"Wŭ'tču iñi'nñin yu'ñi qulai'vun, mal-yu'ñi."
"This time only such whale comes (to us), good-whale."

Ġayuñyupe'nyiḷenau, gayo^{g}'oḷen, tui-ñi'ḷña gata'kyilin,
They attacked the whale, they came close to it, with a new (harpoon) line they threw at it,

qai-ka'mak yu'ñyuk gamaḷinai'vuḷen. Amamqu'tinak gi'wlin
small ka'mak into the whale well bit. Eme'mqut said

5 vi'n·va, "Quya'qiñ qinei'gu? Ġŭmna'n te'tti-gi." Atvigeñe'ti
secretly, "What art thou doing art biting me? I (come to) fetch-thee." Into the boat

Ama'mqut pa'yitta ġape'wiwaḷen. Ña'nko gana^{g}'linau
Eme'mqut with berries of *Rubus Arcticus* threw into. Then they were

pa'yittok. Ama'mqut ġamaḷhinta'wḷen yaite'tiñ. Ġangin-
eating berries of *Rubus Arcticus*. Eme'mqut well fled to the house. He stole

tawa'ṭen, ganyai'taḷen; gana'nkauḷen tinaḷa^{g}'tik. Qo'npŭ
it, he brought it home; they ceased to carry it out. Altogether

ya'ḷku ninnipñivo'qen. Qo'npŭ ganka'wlinau tuḷa'tik.
in the inner room they kept it. Altogether those ceased to steal.

10 Ačču'č.
That is all.

5. Big-Raven and the Kamaks.

Raven-Big said, "I will slide down hill." [He slid down hill.] He went and found a mountain, which was the largest of all. From that mountain he slid down, and rolled into the porch of the house of the kamaks. There he came in. Small kamaks went to the porch, and said, "Oh, human game has come to us of its own free will!" — "I am not human game, I am a man." They took him into the house, and began to eat his body joint by joint. Still he was alive. They consumed Big-Raven. Then he came home, because he was a shaman.

He recovered his senses, and said to his wife, "Cook

Quyqinn·a'qu e'wañ, "Mni'kak, myalitčus·qi'wak." Ga-
Raven-Big said, "I will do something, I will slide down-hill." He

yalitčus·qi'wlin. Ga'ļqaļin, ma'ñin nima'yinqin ñai'ñai,
slid down. He went, which big one mountain,

ña'nakañqo gaya'lilin, ka'mak-yaqaļe'tiñ gaku'ļaļen, ña'nyen
from that he slid down, to the kamak's[1] porch he rolled in, there

gai'piļen Quyqinn·a'qu. Ña'nyau qai-ka'makau yaqaļe'tiñ
he came in Raven-Big. Those small ka'maks to the porch

ga'ļqaļinau gaļa'linau. "Oyamya'ta ya^{g}'yoa ga'nti-mu'yu." —
they went they came. "Of Man-game of his own will possessed we." —

"O, gŭ'mma qa'čik oyamyei'-gum? gŭ'mma oya'mtiwiļei-
"Oh, I whether Man-game-am I? I man-am

gŭm." Gana'tviļen, anina'wi niqupu'wi nanoñvo'ykinenau,
I." They brought him, his joints they are consuming,

vi'yañ ļeļapitčoñvo'ykin. Quyqinn·a'qu ganu'lin, imiñ
notwithstanding he looks up. Raven-Big they ate him, still

gayai'tiļen, mi'qun, naña'nqin.
he came home, why, he is a shaman.

Gačhičaña'wļen. E'wañ, "Qita'pañ." Gata'pañļen.
He recovered (his senses). He said, "Cook soup!" She cooked soup.

[1] Evil spirit (cf. W. Jochelson, The Koryak, l. c., p. 27).

some soup for me!" She cooked some soup, and he ate all alone a large kettleful. Then he said to Miti', "Bring the big hammer!" She gave him the hammer, and he swallowed it. He arrived at to the house of some kamaks, and vomited through the vent-hole. (He filled the whole house) and made them climb upward. The big kamak was standing in the middle of the house. Big-Raven struck him with the hammer. He killed him. Big-Raven came home. That is all.

Ña'nyen	kuka'-yičın·a'qu	am-ɛ̣'na'n	ġanu'lin.	E'wañ	
Then	kettle-ful big	alone he	ate.	He said	
Mete'na,	"Ǫıya'thin	kı'lvı-yıpa'ña." [1]	Ġai'ḷıḷın.	Ġek,	
to Miti',	"Bring	(large) grooved hammer!"	She gave it to him.	Oh,	
ġanu'lin.	Ġek,	gaḷa'lin	kamakn·aqo'yıkıñ	yınootñe'tı	gañ-
he ate it!	Oh,	he came	to the kamaks' (house)	into the vent-hole	he
vo'ḷen	gıya'lık,	ganıpga'wḷenau.	Kama'kn·aqu	gıno'n-	
began	to vomit,	he made them climb upward.	Ka'mak-big	in the middle	
čottai'nık-tve'tekın.	Ña'nyenata	kı'lvı-yıpa'ta	gaki'pluḷen,		
outer part of the house is standing.	With that	(large) hammer groove	he struck him,		
ġa'nmiḷen.	Ǫuyqi'nn·aqu	gayai'tiḷen	ña'nyen.	A'ččıč.	
he killed him.	Raven-Big	went home	that one.	That is all.	

6. Kĭlu' and the Bumblebees.[2]

Eme'mqut lived with his people. He married Kĭlu', but they were childless. One time Eme'mqut went into

Enña^{ɛ}'an	Amamqu'tinu	vañvoḷai'ke.	Amamqu'tinak		
Thus	Eme'mqut's people	lived.	By Eme'mqut		
Kĭlu'	ġama'taḷen,	ui'ña	akmi'ñıka	ġi'ḷinat.	Va^{ɛ}'yuk
Kĭlu'	was married,	no	childless	they were (dual).	Afterwards

[1] A large stone hammer with a narrow groove for hafting.

[2] Compare W. Jochelson, The Koryak, *l. c.*, No 107, p. 294.

the open (country). He followed a river upstream. Then he saw numerous people. Some of them were women. Their bodies were resplendent with the reflection of light. All the men wore jackets of broadcloth, all the women wore calico overcoats. Eme'mqut hurried to them. He fell in love, and began to help those people. They were fishing with drag-nets. Very soon he married a Bumblebee-Woman. Those people were Bumblebee people. His new wife brought forth numerous children.

Then Kĭlu' became restless, and could not sleep. She came to the river, and followed it up-stream. Then she looked around, and saw those fishermen. Eme'mqut was

Ama'mqut notai'tiñ ga'ļqaļin, va'am-eče'tı ga'ʟilin, vaᵋ'yuk
Eme'mqut to the (open) country went, river-up stream he followed, afterwards

ganyinińa'linau i'naļka oya'mtıwılu, ya'nya eᵋ'en ña'wıt-
appeared to him numerous people, partly women,

qatu, ļı'ġan mımtelhıyaļai'ke, qļa'wuļu am-palto'ļu,[1] ña'wıs·-
even resplendent with light, men all in jackets of broadcloth, women

qatu am-mani'ssaļu. Ama'mqut avi'ut gaļa'lin, gaqalei'pılin,
all in calico. Eme'mqut in haste came, fell in love,

5 gañvo'ļen vınya'tık kaña'tılaᵋk. Avi'ut Yu'qya-ña'ut
began to help fishing with drag-nets. In haste Bumblebee-Woman

ġama'taļen. Ña'nyeu qačı'n Yuqyamtılaᵋ'nu. I'naļka
he married. Those indeed Bumblebee-Men. Numerous

kmi'ñu ġaitoi'vıļenau.
children she brought forth them.

Vaᵋ'yuk Kĭlu' ña'nyen ġapkawñıvo'ļen yayıs·qa'nñık.
Afterwards Kĭlu' that one could not sleep.

Ġa'ļqaļin va'amık eče'tı, vaᵋ'yuk ġaļapıtčoñvo'ļen, a'nke
She went to the river up-stream, afterwards she looked around, there

10 ġagetañvo'ļenau kaña'tıļu. Ama'mqut a'nke o'maka
she saw the fishing people. Eme'mqut there together

[1] Borrowed from the Russian пальто overcoat.

there with them pulling in the nets. Kĭlu′ approached them. She trampled to death Eme′mqut's new wife, who scattered around a large quantity of fly-eggs. All the eggs became Bumblebees. The fishermen also turned to Bumblebees. Eme′mqut could do nothing, so he went home. That is all.

kaña′tıykın. Ġayoᵍ′oḷen Kĭlu′nak. Amamqu′tınin ña′wıtqat
is fishing. She visited them by Kılu′. Eme′mqut's woman
ġačañčıs·qu′lin, ya′qam ai′kıpa ġapı′wyalin. Yuqya′nu
she trampled her, only with fly-eggs she scattered herself around. Bumblebees
ġanaᵍ′linau, ımıñ kaña′tıḷu yuqya′nu ġanaᵍ′linau. Ama′mqut
they became, also fishermen bumblebees became. Eme′mqut
nıyaqñıvo′ykın. Ġayai′tiḷen. Aččo′č.
what had he to do. He went home. That is all.

7. Eme′mqut's Whale-Festival.[1]

Eme′mqut and his people were living. They were hunting whales, and killed one whale. They took it home. Then they arranged a thanksgiving ceremonial. They gathered together all the reindeer-breeding people, also the Magpies (namely, Magpie-Women).

"Magpie-Woman, you dance!" — "What shall I sing

5 Enña′an Amamqu′tinu vañvoḷai′ke. Enña′an gavaḷaikı-
Thus Eme′mqut and his people are living. Thus they were
ḷañvo′ḷen yu′ñyuk, ġayuñyu′linau, ġanyaitanñıvo′ḷenau.
pursuing a whale, they killed the whale, they took it home.
Vaᵍ′yuk ġenačaxčanñıvo′ḷenau, ı′mı̆ ča′wčuwau. Vakıthım-
Afterwards they arranged a thanksgiving ceremonial, all reindeer-breeding people all Magpie-
tıḷaᵍ′nu ġanumaka′wlinau, to, Vakı′thi-ña′wġutinu.
People they gathered, oh, Magpie-Women.
"Vakı′thı-ña′wġut, qamla′wġe!" — "Ya′qin-yaq tiᵍ′wık?
"Magpie-Woman, dance!" — "What, then, shall I say?

[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 89, p. 266.

while dancing? I am unskilful. Vakikikikikiki'. My mother told me, 'Do not leave anything from the other people's wallets!' My grandmother said to me 'Leave something from the other people's wallets!' Vakikikikikiki'!"

"So it is," said Kĭlu'. "When we come to find them, our wallets are (half-)eaten." Magpie-Woman had nothing to say, so she felt ashamed and flew away.

"Oh, you Fox-Woman! it is your turn to dance." She grew excited and sang, "My brother, Pilferer, made a knife with a well-ornamented handle. But with what shall I eat the whale-skin? I forgot it. He wanted to strap it to my thigh. With what shall I eat the whale-skin, eh?"

Aḷaitiḷačñei'-gŭm. Vakikikikikiki'! ɪḷa$^{ɛ'}$ga ini'wi, 'Tu'm-
Unskilful-am-I. Vakikikikikiki'! By mother I am told, 'From

ginau kawa'ssočhu annuwai'ka!' An·a'nak ini'wi, 'Ḳan-
the other men wallets do not leave anything.' By grand-mother I am told, 'Leaving

nuwai'a ga'nta!' Vakikikikikiki'!"
something do!' Vakikikikikiki'!"

"Čemeče$^{ɛ'}$n." Kĭlu' e'wañ, "Mɪtyo$^{ɛ'}$oykɪnenau, kawa's-
"So it is." Kĭlu' said, "We come to find them, the

5 sočhu ganu'linau." Yɪ'nna nitha$^{ɛ'}$an? Ye'lɪ gayi'ñalin,
wallets are eaten." What had to be done? There she flew away,

gañekeḷa'ḷen.
she felt ashamed.

"Toq, Yayoča'mtɪḷa^{ɛ}n, gɪn-ya'q qamḷa'wge!" Ḳañvo'ḷen
"O, Fox-Woman![1] thy turn, dance!" She began

yathɪpa'wñɪk, "Kothaño'nak maḷ-kal-yekoi'gu-wal getei'kilin.
to grow excited. "By (my brother) Pilferer good-ornamented-handle-knife he made it.

Ya'qa tɪyɪthɪ'ḷgu? Ḳantɪgɪva'ɻen. Assä'kɪ gaiqa'ntenma
With what shall I eat whale-skin? I forgot it. On the thigh arranged

10 nɪnayatei'kiñqin. Ya'qa tɪyɪthɪ'lgu, va?"
he wanted to make it. With what shall I eat whale-skin, ah?"

[1] Literally, VULPES-HOMO. In *Yay'oča-mtɪla^{ɛ}n*, *-mtɪḷa^{ɛ}n* is abridged from *oya'mtlwɪla^{ɛ}n* HOMO. This compound form is used more frequently for the masculine, FOX-MAN; and for the feminine, *Yayo'ča-ñawgut* FOX-WOMAN is used. Still the first form may refer to both sexes, but here it is used exactly for FOX-WOMAN. The same is true in all analogous cases.

The old man Big-Raven said, "Ah, ah! they are singing about their feeding at other people's expense." Still another Fox-Woman began to sing. She also grew excited. "I am she who eats hard excrements. I am she who gnaws the snowshoe-strings."

Ah, she was brought to shame by Eme'mqut. He said, "Yes, when we find them, the snowshoe-strings are gnawed through." She felt ashamed and went away.

"O, Small-Magpie-Woman! it is your turn to dance." — "What, then, shall I sing? I feel ashamed. Vakikikikikiki'! On the gables of other people's storehouses, with her running and skipping foot, the magpie is striding and

E, ña'nyen gani'kalin ı'npı-qļa'wuļ gewñıvo'ļen, Quyqin-
Oh, that did something old-man said Raven-
n·a'qu, "Ann, ann, tu'mgin Enña^{g}'an yamaiñanñı'gıtñın
Big, "Ah, ah! other people's thus growing up[1]
nanaiña'wıykınınau." Va'sqiñ gani'kalin, E'nki gañvo'ļen,
they are exclaiming about." Another did something, there she began,
ye'ppa yathıpawñı'ykın. "Kım-a^{g}'ļu-ña'wıy-gŭm, tigi'lñu-
only she is growing excited. "Hard excrement woman am I, snowshoe-
eating strings eating
ña'wıy-gŭm."
woman am I."

Če! Amamqu'tina gañekeļa'ļen. "Če, mityo^{g}'oykınenau,
Eh! Of Eme'mqut she grew ashamed. "Eh, we find them,
tigi'lñu gačvi'tčulinau. Mityo^{g}'oykınenau, tigi'lñu gačvi't-
snowshoe- are cut through. We find them, snowshoe- are cut
strings strings
čulinau." Gañekeļa'ļen, ga'ļqaļin.
through." She felt ashamed, she went away.

"Toq, Qai-Vakı'thımtıļa^{g}n, gın-ya'q qamļa'wge." —
"O, Small Magpie-Woman! thy turn, dance!" —
"Ya'qin-yaq ti^{g}'wik, tenañnei'kılñın! Vakikikikikiki', to'mŭk-
"What then Shall I say, my shame! Vakikikikikiki', to the other
people's
megeñe'tıñ o'tña-kļäw-gıtča'ta nıtıñpuvaqa'tqen." — "Ann,
storehouse gables with a running skipping foot she is pecking striding." — "Ah,

[1] This means, that they are exclaiming about (the fact that they are consuming what serves for) the bringing up of other people's (children).

pecking at the food." — "Ah, ah! they are singing about their feeding at other people's expense. — O, Raven-Woman! it is your turn to dance." — "Caw, caw! my cousin's shadow passes on the water." [Raven-Woman began to dance (and sing) in this manner: "My cousin's shadow passes on the water."] "Caw, caw! Oh, I like you while you pass!"

She finished her dance. Then Eme'mqut went out, and the two (Magpies) were sitting there. "O girl! use your voice! Abuse Eme'mqut!" — "He is feeding on dog's inner skin, on reindeer inner skin. (He is consuming) a reindeer-hoof!" — "Off! When have we fed on dog's inner skin? Even when wandering in the open we do not eat (reindeer) inner skin. Much less do we

ann, Enña^{g}'an tu'mgin yamaiñanñi'gitñin. — To, Va'čvi-
ah! thus other people's growing up. — O, Raven-
ña'wgut, gin-ya'q qamla'wge." — "Qooñ, qo'oñ, gŭ'mik
Woman! thy turn dance!" — "Caw, caw! By my
yela'linak i'mil-tawyi'lñila^{g}n." Va'čvi-ña'wgut gañvo'len
cousin on the shadow is thrown." Raven-Woman began
water
Enña^{g}'an mĭla'wik, "Qŭmik-yela'linak i'mil-tawyi'lñila^{g}n.
thus to dance, "By my cousin on the shadow is thrown.
water
Qo'oñ, qo'oñ, Enña^{g}'an qenanvalelña'wiñ."
Caw, caw! Thus thou art pleasing me."
E^{g}'en Enña^{g}'an gamlawanka'wlen. Va^{g}'yuk E'nki gan-
Then thus she ceased to dance. Afterwards then went
to'len Ama'mqut. E'nki vai'ke. "Illa! qaqolya'wage,
out Eme'mqut. There they are (dual). "O, girl! use your voice,
Ama'mqut qiya'wa." — "A^{g}tta^{g}yipna', qoyayipna', qoya'-
Eme'mqut (ill-)use." — "With dog's inner skin with reindeer inner skin, reindeer
atvagilño'n!" — "Got, ti'taq mu'yu mita^{g}ttayi'pnula?
hoof!" "Off, when we we on dog's inner skin have fed?

eat dog's inner skin." Ah! they felt ashamed and flew away.

Yini'a-ña'wgut wanted to skin a dog. "Halloo! who will hold it for me?" Raven-Woman said, "I will hold it." They went out and began to skin the dog. Raven-Woman pecked out one of its eyes. "Who pecked out this eye here?" — "I do not know." She pecked at the coccyx. "Was it here?"

Then she pierced the other eye, and the liquid squirted on Yini'a-ña'wgut. "Are you now looking for this one? What of that! I only shut my mouth." But this carcass I will lay aside." She buried it in the ground under a steep river-bank.

Ǫu'nam nu'tak ui'ña ane'lhıyıpnuka. Ļı'gıqai mına^{g}tta-
Even in the (open) country no not eating inner skin. Much less we have fed
yı'pnuļa." Ye, gayi'ñalinat, gañekeļa'ļenat ni'ka.
on dog's inner skin." Ah, they flew away (dual), they felt ashamed (dual) somehow.

Yini'a-ña'wgut taa^{g}ttanvanña'tık. "Añe', maki'kıč ne^{g}e-
Yini'a-ña'wgut wanted to skin a dog. "Halloo! who there will
naa'yen?" Va'čvı-ña'wgut, "Ǫŭ'mma menaa'yek." Ye,
hold it for me?" Raven-Woman, "I will hold." Ah!
ganto'ļenat, gañvo'ļenat a^{g}ttanvanña'tık, ļeļa'lñin gaito'ļen.
they went out, they began to skin the dog, an eye she took out.
"Wutča'kin ļeļa'lñın mannu'qi?" — "Qo!" Čıtča^{g}'ttamik
"This here eye where is it?" — "I do not know." An the buttocks bone
tınpo'ykınen. "Ma'či wu'tčuk?"
she pecked. "Whether here?"
Ǫaļa'nvilin. Yini'a-ña'wgut gepetčaita'ʟin. "Ačhi'kin
She pierced the (other) eye. On Yini'a-ña'wgut it squirted. "This now
nenenaye'ye-ge? Ǫŭmna'n tınpıtča'wun, ya'qu-kıč? Wu'ssin
seeking art thou? I gnashed my teeth, what there? This
gılhıtva'n mĭnu'mkawın." Yıñyımļage'ñka gulgu'wlin.
carcass I will lay aside." Under a steep bank she buried it.

Then they finished the thanksgiving ceremonial with the food appointed for distribution. The reindeer-breeding people loaded their sledges quite largely with sole-leather cut out from the middle, and scraped clean of hair, also with thong of the same quality. They tied up their loads (and went away). That is the end.

E′nki yu′la^{s}n gapḷıtču′linau inačaxča′tık. Ča′wčuwau
Then that, what was appointed for food they finished performing the thanksgiving ceremonial. Reindeer-breeders

ġamaiñi-inaña′linau im-qu′ḷta-vı′thıya, im-i′lña-vı′thıya. Ġe-
largely loaded (their sledges) with sole hairless leather middle, with thong hairless middle. They

noma′ḷenau. A^{s}′ččıč na^{s}′ḷḷıñ.
tied it up. The end grew.

8. Eme′mqut and ıla′.[1]

Big-Raven was living with his people. Eme′mqut (his son) had no wife. Eme′mqut went out, and found outside an old man who was (busy) making ornamented (tobacco-) mortars. He said to him, "What kind of (tobacco-) mortars are you making?" The other one said, ("Go into the house.) You will find an old woman. (Tell her) to

Nı′ykau Quyqınn·aqu′nu vañvoḷai′ke. Ġek, Ama′mqut
Some Raven-Big's people are living. Oh, Eme′mqut

5 ui′ña aña′wtıñka. Ama′mqut notai′tıñ ga′ḷqaḷın, gayo^{s}′oḷen
not wifeless. Eme′mqut to the (open) country went, he found

ı′npı-qḷa′wuḷ. Ta-kale′-kıpla′ñekın. Ġek, e′wañ, "Ya′q-
old man. Making-ornamented-(tobacco) mortars he is. Oh, he said, "What

kinau E′nyau kıpla′wi qutei′kıñınau?" Ġek, ña′nyen e′wañ,
(kind) those (tobacco-) mortars thou art making them? Oh, that one said,

[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 101, p. 289.

cook a meal for you." He entered (the house), and (the old woman) cooked a meal. When she had finished cooking, she took the meat out of the kettle, (and gave it to the guest.) He ate, and soon was through with the meal.

Then the old man went home and gave him the mortars; and he said to him, "Take these with you, haul them away, but (in doing so) take care not to look back at them!" He went away and hauled the mortars, but he did not look back; and though the mortars were heavy, he did not stop. At last he saw that a large (reindeer-) herd was passing ahead of him. Then he stopped and looked back. A (young) woman was (sitting) in a covered sledge (driving a reindeer-team). He took a seat (on the

"Ne'nako qıyoᵋ'oge čača'me, aᵋnkukai'vı-gi." Ġek, ġaya'ļ-
"There thou wilt find old woman, let her cook for thee." Oh, he
qıwlın, ġañvo'ļen kukai'vık, ġek, ña'nyen ġapļı'tčulin
entered, she began to cook, oh, that one finished
kukai'vık, ġek, ġakuka'ñpaļen, ġawyeñvo'ļen, ġawya'n-
cooking, oh, she took (the meat) out of the kettle, he began to eat, he refused
kawļen.
eating.
Ġek, ña'nyen ġayai'tılen, ı'npı-qļa'wuļa ġai'ļıļin kı'plau.
Oh, that one went home, by the old man he was given the mortars.
Ġi'wlin, "Ġaļa'xtata wu'tčau, ġāᵋa'nñıvota. Kıtta' atawaļ-
He said, "Take them (with you) these, haul them away! Take care do not
ñıļa'ka." Ġek, ġa'ļqaļin, ġañvo'ļenau āᵋ'ak, uı'ña atawaļ-
look back!" Oh, he went away, he began them to haul, not not
ñıļa'ka, ı'nmıq tapañañıvo'ykın, uı'ña a'nvıļka. Ġek,
looking back (he was), in truth it was heavy, not not stopping (he was). Oh,
Enña'ᵋan nekañvo'ykın, ġačaᵋ'awlin, ñalvıla'n·aqu E'nık
so he did something, he looked, herd big of him
yanote'tı ġaļañvo'ykın. Ġek, ġa'ñvıļen, ġatawaļñıļa'ļen,
ahead to pass begins. Oh, he stopped, he looked back,

same sledge). They two drove home, and lived there in joy.

Then ıla′ said, "How did you come (by all this)?" The other one then told him, "I found an old man who was working on ornamented (tobacco-)mortars." ıla′ said, "I understand." He set out and found the same (old man). Then he said (to the old man), "What kind (of mortars) are you making?" (The old man) said, "Go and find the old woman! Let her cook a meal for you!" He went to her, and she prepared a meal. Then she took (the meat) out of the kettle, and he ate. (The old man) gave him, too, the mortars, and said, "Haul them away, and take care not to look back at them!"

qaya′čıku ña′wıs·qat va′ykın. Ǧek, ña′nqo ǧaña′ļqıwlin,
in a covered sledge woman is. Oh, there he sat down,

ǧaļqa′ṭinat, ǧayai′tıļenat, ǧayennawñıvo′ļenat.
they (two) went, they (two) came home, they (two) lived in joy.

Ǧek, ña′nyen ıla′ e′wañ, "Ǧı′ssa me′ñkañ i′tı?" Ǧek,
Oh, that one ıla′ said, "Thou how wast?" Oh,

ña′nyen ǧañvo′ļen i′wak, "Tıyo^{ǧ}′an ı′npı-qļa′wuļ ta-kale′-
that one began to say, "I found old man making-ornamented-

kıpla′ñıļa^{ǧ}n." Ña′nyen e′wañ, "Tıye′yoļok!" ıla′ ǧaļa′lin,
(tobacco) mortars." That one said, "I understand!" ıla′ came,

assa′kin pa′nin ǧayo^{ǧ}′oļen. Ña′nyen e′wañ, "Ya′qkinau
of the other day the same (old man) he found him. That one said, "What kind

E′nyau qutei′kıñınau?" Ǧek, gi′wļın, "Ñe′nına-čača′me
those thou art making?" Oh, he said, "That old woman

qıyo^{ǧ}′ogın, a^{ǧ}nkukai′vı-gi." Ǧaļa′lin, ǧañvo′ļen kukai′vik,
thou wilt find her, let her cook for thee." He came, she began to cook,

gakuka′ñpaļen, ǧawyi′lin. Ǧŭ′mļañ gai′ļıļin kıpla′wi,
she took (the meat) out of the kettle, he ate. Again he gave him (tobacco-) mortars,

gi′wlin, "Ǧā^{ǧ}a′nñıvota, kıtta′ atawaļñıļa′ka."
he said, "Haul them away, take care do not look back!"

He hauled them away, and every little while he would take a rest. He moved on, and he would make one stride and then he would look back. One time a reindeer-leg appeared out of one of the mortars. But he sprang at it and struck it (in order to break the bone and get the marrow). Another time he looked back, and a (reindeer-)face appeared (out of the mortar). He sprang at it, and struck at the mortar with his knife, and chopped up the (reindeer-)face. Then he came home, and left (his sledge) with Eme'mqut. (There was nothing on it) but the tobacco-mortars. That is all.

Ġañvo'ļen ā^{g}aļa'tık, a'mñuč pañawġiñıvo'ykın. Tawa'-
He began to haul, every time he is taking rest. He moves
ñekın, qu'n·ač vaqyı'yikın, ğŭ'mļañ tawaļñıļa'ykın. Enna'n
on, one time he strides, again he looks back. One
qo'yen gıtča'ļñın kıpla'ġıgiñko ġače'pñıtoļen, penye'kınen
of reindeer leg out of the mortar peeped out, he rushes at it
taļai'vık. Ġek, ġata'wañļen ğŭ'mļañ, ġatawaļñıļa'ļen; ġek,
to strike. Oh, he moved on again, he looked back; oh,
ğŭ'mļañ ġatawaļñıļa'ļen, ğŭmļañ ļo^{g}'ļqaļ ġačE'pñıtoļen.
again he looked back, again (reindeer-)face peeped out.
Ġape'nyıļen vaļa'ta kı'plak, ġaqa'yıčulin ļo^{g}'ļqaļ, ġayai'-
He rushed at it with the knife at the mortar, he chopped small the face, he went
tıļen. Ġapeļa'ļenau, Amamqu'tinak ġayo^{g}'olenau. Am-
home. He left them, with Eme'mqut he brought them. Mere
kıpla'wi yıļteļai'ke. Ačč o'č.
mortars are lying. That is all.

9. How Eme'mqut became a Cannibal.[1]

Big-Raven lived with his people. Eme'mqut married

Quyqınn·aqu'wġi	vañvoļai'ke.	Amamqu'tinak	Vi^{g}'yai
Raven-Big's people	live.	By Eme'mqut	Grass (-Woman)

[1] Compare W. Jochelson, The Koryak, *l. c.*, No. 108, p. 295.

Grass-Woman. Eme′mqut said to his wife, "Let us go out." She said, "It seems that you are going to do wrong." He said, "Why should I? This time I shall not do so." He went out into the open country and came home, having killed wild reindeer. Then he staid for a night in the open. After that he staid for two nights and very soon all the time. Grass-Woman went for a visit to her father Root-Man. She came and looked through the vent-hole, she quietly looked in and saw that just then Eme′mqut had split Root-Man in twain. He was eating his own father-in-law.

Grass-Woman went to her open-country house and

ǥama′taḷen. Amamqu′tinak e′wañ ña′wɪs·qatɪñ, "Mɪnnu-
he married her. By Eme′mqut he said to the woman, "Let us go
tɪḷa′tɪs·qiw." Ǥewñɪvo′ḷen, "Ǫa′yiñun quyaakuyičva′nñɪñ."
into the (open) country!" She said, "It seems you are going to do wrong."
E′wañ, "Ta^{ǥ}ya′qak? Ačhiva′n qaye′m." Notai′tɪñ qanñɪ-
He said, "Why should I? This time I shall not." To the (open) country he is
vo′ykɪn, ya′tikɪn, eḷvau′ ǥa′nmɪḷenau. Va^{ǥ}′yuk ǥatčewñɪ-
going, he comes, wild reindeer he has killed them. Afterwards he passed
vo′ḷen Eñña^{ǥ}′an, ǥek, va^{ǥ}′yuk ñee′tčɪñ, va^{ǥ}′yuk a′mñut.
a night thus, oh, afterwards twice, afterwards all the time.
Ña′nyen Vi^{ǥ}′yai Eḷe′tɪ ǥa′ḷqaḷin, Tatkaǥɪtñɪ′yɪkɪñ. Ǥaḷa′lin,
That Grass (-Woman) to her father went, to Root(-Man). She came,
ǥawa′s·vɪlin yɪnootñe′nqo, male′ta ǥawa′s·vɪlin, e^{ǥ}′en Eni′n
looked in into the vent-hole, quietly looked in, her (father)
Tatka′ǥɪtñɪn ǥakaǥgu′pĕḷen akiḷa^{ǥ}′č Amamqu′tinak, ña′no
Root(-Man) he split him in twain just now by Eme′mqut, that one
yu′ykɪnin mata′ḷa^{ǥ}n čini′nkin.
he was eating him father-in-law his own.
Ña′nyen Vi^{ǥ}′yai nekai′tɪ notayai′tɪñ ǥata′ḷqɪwlin. Ya′ḷku
That Grass (-Woman) somewhere into the (open) country house entered. In the inner room

entered it. She put one small louse into the inner room, and another into the storehouse. Then she fled to Big-Raven's (house). She came to Big-Raven's, and said, "I do not know what has happened to Eme'mqut." They constructed a raised platform. Oh, Eme'mqut came to the open-country house, and he called, "Grass-Woman!" and it answered from the house, "Oh!" He came to the storehouse and called again, "Grass-Woman!" and it answered from the storehouse "Oh!" He recognized the voice of those small lice. He said, "The deuce! She is deceiving me!" He said, "Maybe I shall not be able to eat those people!" He came (to Big-Raven's house). The people were sitting on a raised platform. Eme'mqut

qo'ɬa qai-mɪ'mɪč, qo'ɬa ai'ak o'pta qai-mɪ'mɪč gayo'oɬen.
one small louse, one in the storehouse also small louse she put in.

To, E'nnu Qoyqɪnn·aqoyɪkai'tɪñ gaqɪ'ntawlin. Qoyqɪnn·a-
Oh, she to the Raven-Big's (house) fled. To the Raven-

qo'yɪkɪñ gaɬa'lin. E'wañ, "Ya'qikɪn, a'mu, Ama'mqut?"
Big's (house) she came. She said, "What happened to, I do not know, Eme'mqut?"

Gatui'veñlinau. Gek, Ama'mqut nuta'yak gaɬa'lin, e'wañ,
They constructed a raised platform. Oh, Eme'mqut to the (open) country house came, he said,

5 "Vi^{s}yoi'." Yayačɪkoi'tɪñ e'wañ, "A?" Aia'čɪku gaɬa'lin,
"Grass (-Woman)!" From the house it said, "Ah?" To the storehouse he came,

gŭ'mɬañ e'wañ, "Vi^{s}yoi'." Aiačɪkoi'tɪñ e'wañ, "A?"
again he said, "Grass (-Woman)!" From the storehouse it said, "Ah?"

Ñanyaiña'nu qai-mɪ'mčɪt vaɬo'meke. E'wañ, "Ñi'yuq!
Those small lice (dual) he heard them. He said, "The deuce!

tayɪñtinu'ñikin." E'wañ, "Qaye'm ña'no-van mɪnutña-
deceiving she is." He said, "Not those I shall be able

na'wge." Va^{s}'yuk ginini'lin. Ui'veɬqak gaña'ɬqɪwlinau.
to eat them." Afterwards he appeared. On the platform they were sitting.

said, "Maybe I shall not be able to eat them, since they have constructed a platform!"

He approached, and began to lick with his tongue (the supports of the platform). Big-Raven cut at his tongue with a hatchet. He broke the edge of the hatchet; and when he examined it, it was quite jagged, like the broken gums (of an old man). (He did) the same with an axe; then he examined it, and it was also all jagged.

Big-Raven said, "Well then, Grass-Woman, give him his own offspring!" She dropped their small son into his mouth, and he spat out mere broken bones. Then Big-Raven said to him, "Well, then listen to me! Since you are like that, listen to me! Just do try and eat your own body!" Immediately he began to gnaw the points

E'wañ Ama'mqut, "Qaye'm ña'nu mɪnutñanau'. Čemya'q
Said Eme'mqut, "Not those I shall be able to eat. Really
gatuí'veñlinau."
they constructed a platform."

Ga̧la'lin, čɪl̨ɪnmɪl̨ula'tikɪn. Quiqɪnn·aqu'nak ga'thata
He came, with tongue licked. By Raven-Big with hatchet
čɪ'l̨ɪl̨ čvitču'ykɪnin, ɪ'mɪñ čima'tikɪn ga'tte, yɪčiča'tikɪnin,
tongue he cut at it, all he is breaking hatchet, he is examining it,
gaɪnnɪmčačai'vɪlin. Va^{s}'ak a^{s}'al̨ o'pta ga̧n·čiča'lin, o'pta
it is with broken gums. Afterwards axe also he examined, also
ɪ'mɪñ gaɪnnɪmčačai'vɪlin.
all it is with broken gums.

Quiqɪnn·a'qu e'wañ, "Vi^{s}yoi', čini'nkin Eni'n ya'qu-E'nki."
Raven-Big said, "Grass (-Woman), own his (child) what of that."

Ga̧ana'yalin kmi'ñɪpil čɪkɪ'tñɪk. Ga̧tamtɪva'l̨en. Quyqɪnn·a-
She dropped son small into the mouth. He spat out (broken) bones. By Raven-
qu'nak gewñɪvo'l̨en, "Ya'qu-e'nki, qenava'l̨om! Čini't
Big he said to him, "What of that, listen to me! Since
Enña^{s}'an qi'tɪ, qenava'l̨om, u'wik ve'tha-qo'nom qnu'ñvon."
so thou wert, listen to me, self just now consume."

of the nails of his own toes. After that he consumed his legs; then his body, arms, and shoulders. At last merely the neck was left, merely the throat. Then only did he die. After a while they burned him.

One time they were sitting in the dark. Their fire had just gone out, and Yini'a-ña'wgut said to her sister, "Let us go and stop up the smoke-hole!" They stopped up the smoke-hole; and then they began to say, "Those two are coming back! (One of them) is carrying something on his shoulders. It seems to be Eme'mqut, carrying his little son." (Indeed,) those two came and said, "Bring out the fire!" The women carried out the fire. They fed the fire (with sacrifice). Then only did the new-comers enter.

Va^{g}'yuk u'wik gañvo'ḷenau va'gɪtčɪnu yu'kka. To, va^{g}'yuk
Afterwards himself he began them nail-points (of toes) to eat. There, afterwards

ɪ'mɪñ gɪtča't uwi'kinat ganu'linat, va^{g}'yuk u'wik, va^{g}'yuk
all legs his own he consumed them, afterwards body, afterwards

mɪ'ngɪt, va^{g}'yuk čenpɪ'nmɪn. Va^{g}'yuk am-elei^{g}'neyɪ, am-
arms, afterwards shoulders. Afterwards mere neck, mere

qamatča'n ga'tčɪlin. Wŭ^{g}'tču gavi^{g}'lin. Ganqa'ngawlin
throat became. Then only he died. They burned him

5 tito-o'n.
after a long time.

Va^{g}'yuk vos·qe'tɪ guyetvei'ñeḷenau, va^{g}'yuk Yini'a-
Afterwards in the dark they were with extinct fire, afterwards Yini'a-

ña'wgutinti gewñɪvo'ḷenat, "Mɪnto'mñaḷqiw." Gatomñaḷ-
ña'wgut (and her sister) talked (dual), "Let us stop up the smoke-hole!" They stopped

qi'wlinat, va^{g}'yuk gi'wlinat, gewñɪvo'ḷenat, "Če, assa'kinat
the smoke-hole, then they said, they talked, "Ah, those (two) of the other day

ya'tiki. Quḷumti'čitaḷat, ti'wgak, Eni'n kmi'ñɪpil gaquḷum-
are coming! They carry something on shoulders, it seems, his son small he carries on

10 ti'lin." Va^{g}'yuk gewñɪvo'ḷenat, "Miḷho'n qanaḷaga'tča."
shoulders." Then (those) said, "Fire bring out."

Gamiḷhɪna'linat, ginaḷva'linat. Wŭ^{g}'tču ga'ḷqɪwlinat.
They carried out the fire, they fed the fire. They only (those) entered.

From that time on he ceased to say, "Let us go to the open country!" They staid at home all the time. They lost all desire to roam in all directions and to all places. They staid at home at the same place. That is all.

Qo'npŭ ganka'wlin i'wak, "Mɪnnutɪa'tɪs·qiw." Qo'npŭ
Altogether he ceased to say, "Let us go to the (open) country!" Altogether

am-ya'yak vañvoai'ke, qo'npŭ ganka'wlinau ga'ɪñɪɪ men-
only at home they stay, altogether they ceased in all where-directions

kai'tɪ ya's·qanñɪk. Am-ya'yak gana^{g}'linau Enna'niku. Aččo'č.
soever to want to walk. Only at home they became (staying) in one place. That is all.

10. Eme'mqut and Fox-Woman.[1]

Eme'mqut married Fox-Woman. He said, "I will go and get some blubber from our summer place." He arrived there. One of the flippers of his blubber-bag was gnawed at by a mouse. The mouse was dead. He found it and said, "What is it, a wolverene?"

He loaded it on his sledge and hauled it home. He came home. Then only he looked back and saw that

E'enač Amamqu'tinak Yayo'ča-ña'wgut gama'taɪen.
One time by Eme'mqut Fox-Woman he married her.

5 E'wañ "Mɪmɪ'tqantak a'ɪa-nɪmyolhe'tɪñ." Gaɪa'lin. Pipi'-
He said, "I will go for blubber to the summer-habitation." He came there. By a

kaɪña pu'pgan ga^{g}pakoɪo'ɪen. Gek, gavɪ^{g}'yalin ña'nyen
mouse the blubber-bag was gnawed at the flipper. Oh, died that

pipi'kaɪñɪn. E'nke gayo^{g}'oɪen. "Yinna'wi, qapayn·a'qu?"
mouse. There he found it. "What is it, a wolverene?"

Wuya'tik gaiña'lin gā^{g}añvo'ɪen yaite'tɪñ. Gayai'tɪɪen.
On the sledge he loaded it, he began to haul it home. He came home.

Wŭ'tču gatawaɪñɪɪa'ɪen, gagi'talin, e^{g}'en qapayn·a'qu
Then only he looked back, he saw, and a wolverene

[1] Compare Jochelson, The Koryak, *l. c.*, No. 106, p. 294.

the mouse had turned into a wolverene. He looked into the house and said, "Mi'ti, I have killed a wolverene. Let some of you come out."

They took in the wolverene and began to beat the drum. Fox-Woman, the untidy one, was sitting with her boot-strings loose. She was looking for lice. "Oh, you Fox-Woman! it is your turn to beat the drum." The untidy woman was making leather thimbles. She began to beat the drum, "I am an unskilful one, I am an untidy one! I am eating hard excrement, left outside! I am eating strings of snowshoes in the brightness of the full moon."

Indeed, they eat them. Whenever we come to look for our snowshoes, the strings are eaten.[1]

gana$^{g'}$lin. Ġačvi'nañlin, "Mitei', tiqa'payuk! Ġanto'ta!"
became. He looked in, "Mi'ti, I killed a wolverene! Come out (somebody)!"

Enña$^{g'}$anet gana'tvi̯len qapayn·a'qu, gañvo'i̯enau ilu'tčuk.
Then they brought in the wolverene, they began to beat the drum.

Yayo'ča-ñawgut, vače'n·ñi-ñaw, pča'ggitñit ganvi'yiwlinau,
Fox-woman, untidy-woman, the boot-strings were loose,

mi̯lu'ykininau. "Toq, Yayo'ča-ña'wgut, gin-yaq qi̯lu'tču."
she was looking for lice. "O, Fox-Woman! thy turn beat the drum."

5 Vače'nñi-ñaw ve'i̯o ya'qam ninataikiñvo'qenau, ni'ka. Ġo,
Untidy-woman (leather) thimbles was making, somehow. Oh,

gañvo'i̯en i̯lu'tčuk, "Uqu'gwai-ñaw-i-ŭm, vače'nñi-ña'w-i-ŭm,
she began to beat the drum "Unskilful woman am I, untidy woman am I,

nu'ta-maikina'ta, qim-a$^{g'}$i̯u-ču'ču-ña'w-i-ŭm, tigi'i̯ñu-ču'ču-
in the left, (open) country hard-excrement-eating woman am I, eating- showshoe- eating strings eating-

ña'w-i-ŭm e's·hipye-e$^{g'}$i̯ikiñ."
woman am I by the full shining moon."

O^{e}nnen Enñi'ninak nenanuñvo'qenau. Nenavo$^{g'}$ñvo-mu'yu
Indeed, by those they ate them. When we find them,

10 e$^{g'}$en ganu'linau.
and they are eaten.

[1] Remark of the narrator.

She felt ashamed and went away, even with untied boot-strings. She went away, and did not come back. After some time Eme'mqut went outside and found her. A number of children were there. He said to Fox-Woman, "Whose children are these?" — "I said to myself, 'Perhaps they will keep me back somehow. I wanted to go away into the open country for my delivery. And I was delivered outside.'" — "Now, at least, stop your clamor! Let us go home!"

They went home. The thimbles which she had made before, and hung up outside, now turned somehow to clothes for her numerous children. The people were asking Eme'mqut, "From where have you brought the woman?" —

E^{g}'en ye^{g}ļ gañekeļa'ļen, ui'ña aļpini'tčalin ga'ļqaɻin,
Then there she felt ashamed, not not tied boot-strings she went away,

qo'npŭ ga'ļqaɻin; va^{g}'yuk qu'lin Ama'mqut notai'tiñ ga'ļ-
altogether she went away; then afterwards Eme'mqut to the (open) country

qaɻin, gayo^{g}'oļen. Yaya'ña E'nki va'ykin. I'naļka vaļai'ke
went, he found her. A house there is. Numerous are

kmi'ñu. Gi'wlin Yayo'ča-ña'wgut, "Wutčai'u minka'kinau?" —
children. He said to Fox-Woman, "These (are) whose?" —

"Gŭ'mma newñivoi'-gŭm, 'Pa'ɻa me'ñqañ niyanñepñivoi'-
"I told myself, 'Perhaps in some way they will keep

gŭm. Kmêña'tinvu no'tañ niļai'-gŭm, ninaito'ñvoi-gŭm
me back. For delivery to the (open) country I went away, I was delivered

nu'tak.'" — "Ačhiki'ču-ai'ñaka, minyai'timik."
in the (open) country.'" — "At this time then do not clamor, let us go home!"

Gayaitinvo'ļenau. Kmi'ñaļvin assa'kinau veļi'ļñu nena-
They went home. Of her numerous children recent thimbles she

taikiñvo'qenau, ña'cñin nenanyopanñivo'qenau, ña'nyeu
made them, outside she was hanging them, those

i'ssu gana^{g}'linau ni'ka. Gewñivo'ļen Ama'mqut, "Mañe'nqo
to the dresses became somehow. They began to tell Eme'mqut, "Where from

"I brought her from the open country. Long ago she went away to give birth to her children secretly outside. All those together are her children." In truth, she was a skilful seamstress, and had no reason for going away and living in secrecy.

After that they lived in joy. Eme'mqut married Kĭlu,[1] Ila' married Yini'a-ña'wgut. When so disposed, they would ascend the river and catch plenty of winter fish. Then they would return to their house-mates. They killed plenty of game. In this manner they led a happy life. What has become of them I do not know. That is all.

ña'wɪs·qat yatha^{g}'an?" — "Nuta'nqo. Ai'ñun kmi'ñu vɪ'n·va
the woman thou hast brought?" "From the (open) country. Long ago children secretly

nenaitos·qewñɪvo'qenau. E^{g}'en ña'nyeu oma'ka ɪ'ssu."
she went away to bear them. Then those together they."

In'miq ña'no awa'nñi-ñaw, atau' ña'no Enña^{g}'an nɪtva'ñ-
In truth, that one seamstress-woman, vainly that one thus lived

voqen vɪ'n·va.
secretly.

Qo'npŭ gaaimɪyo'oḷenau. Amamqu'tinak Kĭlu' gama'-
Quite they lived in joy. Eme'mqut Kĭlu' married,

taḷen, Ila'nak Yini'a-ña'wgut gama'taḷen. Gaimawḷai'ke,
Ila' Yini'a-ña'wgut married. (If) they wish,

gepiḷai'ke, vai'amɪk, gepɪñvoḷai'ke, qatapñɪtɪñvoḷai'ke,
they go up-stream, by the river, they begin to go up-stream, they catch winter fish,

va^{g}'yuk yaya'ḷu nayo^{g}ñvo'ykinenau. I'naḷka gɪ'ynik ga'n-
then the house-mates they are visiting. Plenty of game they

mɪtčuḷen. Va^{g}'yuk ña'no gaaimɪyo'oḷenau, me'ñqañ a'nam
have killed. Afterwards those were living in joy, in what manner then

gi'ɻinau. A'ččɪč.
they became. That is all.

[1] The narrator seems to have forgotten the marriage of Eme'mqut with Fox-Woman, and their subsequent reconciliation.

11. Ermine-People. — I.

Ermine-People were living. One Ermine-Man came home, and said, "You are asked to live with Big-Raven's people." He was telling lies. Nothing of the sort was said to him. They came to that house, and wanted to enter. Then they were beaten severely. They went away, and said, "We are rejected here." They came home and began to talk, "Let us go and live in a cave!" They went and lived in a cave. Afterwards they were caught by a flood. They had to climb upwards. That is all.

Imčanamtɪla^{s}′nu vañvoḷai′ke. Ġek, ña′nyen Imčana′m-
Ermine-Men are living. Oh, that Ermine-Man
tɪla^{s}n ġayai′tɪḷen, gi′wlin, "Ǫuyqɪnn·aqu′nak qɪyaipɪḷa′tɪk."
came home, he said, "With Raven-Big's (people) live together."
Ña′no nɪtɪnma′tqen. Ui′ña i′nmiq i′wka ġa′ntɪḷen. Ġaḷa′-
That one is telling lies. Not indeed not told he was by them. They
linau, ġañvo′ḷenau yaḷqɪ′wɪk, ġañvo′ḷenaụ ki′pḷɪk. Ña′nyeu
came, they began to enter, those began them to strike. Those
ġanto′ḷenau, ġi′wlinau, "A′nku naḷñɪḷaikɪne′mɪk." Ġayai′-
went out, they said, "To refusal we are put to." They
tiḷenau, ġewñɪvo′ḷenau, "Aġêñe′ti mĭnɪḷqaḷa′mɪk." Ġaḷqa′-
came home, they said, "To a cave let us go!" They
ḷinau, gaḷa′linau. Ña′nako agi′ñka vañvoḷai′ke. Va^{s}′yuk
went, they came. There in a cave they staid. Afterwards
ġatañvo′ḷenau, ġati′pgaḷenau. A′ččič.
they were flooded, they climbed upward. That is all.

12. Ermine-People. — II.

Imčanamtɪḷa'nu vañvoḷai'ke. Va^{ɛ}'yuk ni'ka Imčanamtɪ-la^{ɛ}'nin ña'wɪs·qat gakmi'ñaḷen. Imčana'mtɪḷa^{ɛ}n e'wañ, "Canalo^{ɛ}-ña'wɪs·qat kmiña'ti." E'wañ, "Ya'qa mɪčča-kɪḷɪs·-vɪḷa'ñɪn?" — "Tɪke'nvɪyɪk a^{ɛ}'aḷ va'ykɪn." — "Tɪkei', a^{ɛ}'aḷ tu'yɪk va'ykɪn?" — "Ui'ña."

A'nam Aigɪnvɪ'yɪkɪñ gaḷa'lin, "Amei', a^{ɛ}'aḷ wu'tčuk va'ykɪn?" — "Ui'ña. A'nam Aigɪḷe'yɪk va'ykɪn." Aigɪ-ḷe'yɪkɪñ gaḷa'lin. "Aigɪḷei', a^{ɛ}'aḷ wu'tčuk va'ykɪn?" — "Wuttɪnno'!"

A^{ɛ}'aḷ ga'kmiṭin, gayai'tɪḷen, wŭ^{ɛ}'tču ña'nyen ki'ḷkiḷ gu'ptɪlin. Gañvo'ḷenau takno'ñɪk, Imča'naḷa^{ɛ}n gapa'ṭin. Gewñɪvo'ḷenau, "Qoyqɪnn·aqoyɪkai'tɪñ qaivɪḷaḷa'tɪk." Gai-

12. Ermine-People. — II.

Ermine-People lived. After some time Ermine-Woman brought forth a son. Ermine-Man said, "Ermine-Woman has brought forth a son. [He said,] With what shall we cut the navel-string?" — "With-Smell-Pusher-Away has an axe." — "O Smell-Pusher! have you an axe?" — "No, (I have not.)"

Then he came to With-Odor-Pusher-Away. "Halloo! Have you an axe?" — "No, (I have not,) but With-Odor-Averter has one." He came to With-Odor-Averter. O Odor-Averter! have you an axe?" — "Here it is!"

He took the axe, came home, and only then did they sever the navel-string. They began to arrange the birth-feast. They cooked for this one Ermine-Man. The master said, "Carry some meat to Big-Raven's people!" They

vɪḷa'ḷenau. Ga'ḷqaɻin, gaḷa'lin, gi'wlin, "Ya'qañ ya'ti?" — "ɪḷḷa$^{g'}$ kmiña'ti." Gewñɪvo'ḷen, "Ya'qañ ya'ti? Qa$^{g'}$ḷatči."

A^{g}tte'tɪñ gani'nḷalin, am-kama'ñɪ gai'ḷɪɻin, gŭ'mḷañ gayai'tɪḷen, gi'wḷin, "Amei', am-Miti'nak yu'nin, ui'ña ɪ'npɪ-qḷa'wuḷa." — "Yaivače'ñɪn ɪ'npɪ-qḷa'wuḷ. Gŭ'mḷañ ñai'añ qaivɪḷa'gi." Gaiviḷa'ḷen, gewñɪvo'ḷen, "Ya'qañ ya'ti?" Gu'mḷañ Quyqɪnn·aqu'nak a'wun-qama'ma gani'nḷalin ñas·hɪnoi'tɪñ.

Gas·s·aḷvɪye'lin vɪ^{g}ya'tvɪk, va$^{g'}$ak ya'wač gayai'tɪḷen. "Me'ñqañ i'ti yu'ḷaq?" — "Amamqu'tinak am-a'yetvata, 'Awnu'p maḷ-ñawa'kak.'" Mi'qun Ama'mqut e'wañ, 'Qɪ-yaipɪḷa'tɪk, qɪya'ɻatɪk.'" — "Iñe'! Gŭ'mma gŭ'mlañ ga·tuyɪkmiña't-i-gŭm." — "A'mḷiñ añe'nyi-emte'ta."

Ye'ḷiñ gata'wañḷenau, gaḷa'linau. "Imča'naḷu ya'qkinau a^{g}ḷa'tčɪgɪnkinau." Gaḷa'linau, gañvo'ḷenau yaya's·qɪwñɪk, gañvo'ḷenau kɪ'pḷɪk. "A'nku naḷñɪḷaikɪne'mɪk." — "Gɪ'nku naḷñɪḷaikɪne'tɪk. Ñai'añ ma'ma nɪya'nutɪñ." Gŭ'mḷañ Quyqɪnn·aqu'nak u'ttä gañvo'ḷen kɪ'pḷɪk.

E'wañ ñawa'kak, "Gŭ'mma mɪya'nutɪk. Eñi', ɪ'npɪ-qḷa'wuḷ qinaya'qɪ qinangɪnkɪḷa'wɪ? Čini'n tĭya'teuḷañ." Ganka'wḷenau, ga'ḷqaɻinau. Va$^{g'}$yuk, "Meñkeito' mĭnɪ'ḷ-qaḷa? Ačhɪñeto' mĭnɪ'ḷqaḷa."

Gamɪčñoḷa'ñetɪñ ga'ḷqaɻinau. E'nmɪk gaya'lelin, gavɪ$^{g'}$-yalin. "Mai, nɪma'ḷqin, nikawi'čaqin, nɪma'lqin." Gata'k-yalinau agi'ñkɪ, gayɪ'ḷqalinau, gan·kiača's·qiwlin, E'nki ayi'yai

carried some meat. (One girl) went and came there They said, "Why did you come?" — "The mother brought forth (a child)." They said, "Why did you come? You smell of excrement!"

They threw the meat to the dogs, and gave her back the empty dish. She went home again and said, "Oh, oh! Mitĭ' ate it all herself, (she gave) nothing to the old man." — "Poor thing, that old man! Carry again some more meat there." She carried the meat; and they said to her, "Why did you come?" and again Big-Raven threw her out of the house, together with her dish.

She remained there in a swoon the whole day, only then she came home. "Why did you stay there so long?" — "Eme'mqut held me back all the time, (saying, 'This is a) very good girl.' Moreover, Eme'mqut said, 'Go there, live together!'" — "Oh, but I have just now given birth to a child!" — "Have no care. I will carry it wrapped in a coverlet."

They set off, and arrived there. "Why have those Ermine-People come? They smell of excrement." They arrived there, and wanted to enter, but the others began to strike them. "Oh, they reject us!" — "(No,) they bid you welcome. Let mamma enter first!" Again Big-Raven began to strike them with a stick.

The daughter said, "I will go first. Eh, old man, why are you bidding me such a welcome? I can shake (my coat) myself." They were rejected, and went away. After that they said, "Where shall we go? We will go to a cave."

They went to a place rich in edible seaweed. (Ermine-Man) fell down from a cliff and fell in a swoon. (Then he came to, and said,) "Oh, it is a good (cliff), it makes you motionless with pleasure, a very good (place)!" They descended into a cave, and slept there. (Ermine-Man) went out in the night-time to pass water; and there (on

mi'mļa gata'ļen. "Mei, ĢIWIĻE',[1] mañi'n·ač i'ti?" Ġaya'ļ-kIwlin. "Ma'ki ninanImgumga'w-i-gi?" E'wañ, "'ĢIWIĻE', mañi'n·ač nIče'ļpoqen?' E'wañ, 'Mal-kičo'l!'" E'wañ, "Ġai'ļIm mIna^{g}'so'ñvoļa."

Ġayi'ļqalinau, va^{g}'yuk añqa'ta gatañvo'ļenau. "Ġi'ssa galu'tai-gi." E'wañ, "I'pa a'nam gi'ssa galu'tai-gi. Ġani'-kalinau, gi'wlinau, "Añqa'ta nataļaikIne'mIk. Ġañvo'ļenau e'nmIk yatIpga'nñIk, I'mIñ kmi'ñu nanimtiliñtati'ykIninau; gati'pgaļinau. Ġaya'nuļen tIpga'tIk, gei^{g}'nñalin ñIto'ļñIn, ġuptInta'lin.

Ġati'pgalinau, "Ġakokaivļa'tIk." Ġi'wlin, "Minka'kin wu'ssIn?" E'wañ, "Tanño[2] nIgaļa'qenau, wo'tto ñIto'ļñIn nape'ļan." Ġañvo'ļen Ipa'tik. Aki'nna^{g}t gapgupganñivo'ļen, gañvo'ļen ta^{g}'ļIk. Ña'wIs·qata gi'wlin, "Ya'qIykIn?" E'wañ, "TIta^{g}'ļIykIn." Ġanu'lin, ġavI^{g}'yalin.

Ña'wIs·qata gača^{g}'ulin, ñIto'ļñIn ENi'n ui'ña. "ENi'n a'mu ñIto'ļñin mItnu'ļan. Meñkeito' mĭnI'ļqaļa? Ġa'mga-olgI-we'tIñ, tə'mIk-olgIwe'tIñ." Imčanaļa'wge qo'npŭ ġana^{g}'li-nau. Aččo'č.

13. Eme'mqut and the Kamaks.[3]

Amamqu'tinu vañvoļai'ke, va^{g}'yuk notai'tI ġa'ļqaļin, yaya'ña gayo^{g}'oļen. E'nki gi'wlin, "Mai, Ļa'wa, gI'ssa?"

[1] ĢIWIĻE' STONE-FACE. Standing columns of natural rock frequent on the shore cliffs and mountains of these countries, also the large bowlders lying about are considered by the natives to be human-like beings, petrified, but still leading a mysterious life of their own (cf. Bogoras, The Chukchee, Publications of the Jesup North Pacific Expedition, vol. vii, p. 285). Ermine-Man pretends to have seen one of these beings catching fish in the sea; but it was only a standing block of ice, too unstable to be considered as a living bring.

the sea), upright blocks of ice were submerged in the water. "O Stone-Face! what success have you had in catching fish)?" He went back into the house, "With whom have you been talking?" He said, "(I inquired) what success Stone-Face has had catching fish with a small drag-net; and they answered, 'All right!'" She said, "Now we shall eat some cooked fish."

They went to sleep, and in a little while the sea-water came to them. "You have passed water." The other one said, "It is you who have passed water." They looked around, and said, "We are caught by water." They began to climb up the cliff. (Ermine-Woman dragged up) all the children. Even all the straps were snapped (in two). They climbed up. He climbed first; then one of his sides fell down detached.

The others climbed up. "Cook (this meat)!" (Ermine-Woman) said, "Where does it come from?" He said, "The Chukchee passed by and left it." They began to cook it. As soon as the (water in the) kettle began to boil, he felt unwell. The woman said, "What is the matter with you?" He said, "I am unwell." They ate the meat, and he died.

The woman saw that one of his sides was missing. (She exclaimed,) "We have eaten one of his sides without knowing it! Where shall we go! To every cache, to other people's caches." They turned into real ermine. That is all.

13. Eme'mqut and the Kamaks.[3]

Eme'mqut lived with his family. One time he went into the open and found there a house. (A voice from)

[2] The Reindeer Koryak and the Reindeer Chukchee call each other mutually by the same name, Ta'nŭĭtan (cf. The Chukchee, *l. c.*, p. 11).

[3] Compare W. Jochelson, The Koryak, *l. c.*, No. 102, p. 290.

E′wañ, "Ḷa′wa, mañi′n·ač oya′myañ?"[1] E′wañ, "O, mıtaḷ-voḷa′mık.[2] Ame′yaq ña′wıs·qat?" E′wañ, "O kmi′ñın yıto′nen. Qu′nam mu′yi am-ya′yak oya′myañ mıtı′nmın. Ḷa′wa, qaña′ñya!" — "Mannu′qi ya′yay." — "Me′ñqañ i′tıykın? Ña′no vı′yañ kısva′čık va′ykın."

Ġañvo′ḷen aña′ñyak. Ġatann·as·qa′nḷenat ka′maw-ña′w-gutınte gaqḷa′wuḷa. Ña′nyen gana′yulin. Amamqu′tinak gagınta′wlinat nıki′ta. Ġan·kiačačas·qi′wlinat, ġanto′ḷenat. "Kmi′ñın ġina′tvilin. Ya′qatqi? Ñi′yaq vi′nvıt, ya ya′ḷiñ, ya qoi′ıñ?"

Ġaya′ḷqıwlinat, gŭ′mḷañ gayı′ḷqalinat. I′pa kmi′ñın La′wa ġa′aṭin. "Mai, Ḷa′wa, ya′ti? Wo′tto ya′ti, gŭ′mḷañ a′čhi ya′ti." — "Ti′ta gŭ′mma tra′tık. Wŭ^{g}′tču tra′tık."[3] — "A′me mañi′n·ač ı′ḷvui?" — "Ui′ña, mıtpiḷhaḷai′kın." — "Toq, Ḷa′wa, qaña′ñya." Ya′yay ga′kmiṭin, oya′mtıwıḷen ḷo^{g}′oḷ-pıne′t. Ġa′ñvo′ḷen aña′ñyak. "Trai, tŭroi, trai!"[4] Ña′nyen nıquliḷa′tqin.

Amamqu′tıyık ña′nyen ganñawtıña′ṭin, ča′wčuwen. Qo′npŭ ġaaimıyo′oḷenau, ġatvañvo′ḷenau qo′npŭ. Aččo′č.

[1] Oya′myañ HUMAN GAME is a word used only by the spirits.

[2] Here a man is spoken of as a "wild reindeer." In other tales a man is spoken of as a "little seal."

[3] These words are supposed to be in the language of the kamak. They differ,

there said, "Halloo, Ļa'wa! is that you? How are you getting along with your human game?" He said, "Well, we two have killed some wild reindeer. How is (my) wife?" — "She has just been delivered of a son. And even we two, staying here at home, have killed one man. Now, Ļa'wa, call to the spirits!" — "And where is the drum?" — "[What is the matter with you?] (Don't you know?) Of course, it is there on the cross-pole."

Eme'mqut called to the spirits. He put them to sleep, — the kamak-woman, together with her husband. He revived the other man. They fled in the night-time, together with Eme'mqut. In the middle of the night those sleepers wanted to pass water. They came out, and said, "Our son has become quite light of foot. And how is it? There are two foot-tracks, — one to this side, and the other to that side.

They entered, and again went to sleep. Then their real son, Ļa'wa, came home. "Halloo, Ļa'wa! have you come? Not long ago you were here, and now you come back another time." — "When have I been at home? I have arrived just now." — "How is your reindeer hunt?" — "Nothing killed. We were famishing." — "There, Ļa'wa, call to the spirits!" He took the drum. (It was made of pieces of) skin of women's breasts sewed together. He began to call to the spirits, "Trai, Tĭroi, trai!" Thus was he singing.

The other man lived with Eme'mqut's family, and married a daughter of a reindeer-breeder. They lived quite happily. They staid there. That is all.

however, from the ordinary Koryak of the western branch by the repeated use of *r* instead of *y*. This makes them similar to the eastern Koryak dialect, and to the Chukchee.

[4] Compare the preceding footnote.

14. Eme'mqut and Shellfish-Girl.

Ǫuyqınn·aqu'nui vañvoḷai'ke. Ǫek, Ama'mqut gas·hıntıḷı'lin, va^{g}'yuk gayo^{g}'olinau kı'lkakau, ki'lkakil gu'ptılin, ǫek, gañvo'ḷen qaḷhai'ak, e'wañ, "Igigi'." E'wañ ña'nyen, "Ǫanka'wgi qaḷhai'ak. Aia'ñač qas·wugıgeñe'tıñ yı'nna ǫını'n ḷıpyui' nu'ptın."

Ǫek, gani'kalin, gača^{g}'awlin, E'nki yaya'ṗilıñ gato'mwaḷen. Ǫaya'ḷqıwlin, a'čhikin ǫama'taḷen. Ǫek, ña'nyen ǫanyai'taḷin. Ña'nako vañvoḷai'ke. A'ččıč.

15. Eme'mqut and the Perches.[1]

Ama'mqut notai'tıñ ǫa'ḷqaḷin, gayo^{g}'oḷen nımyı'ssa^{g}n. Enke' qatapñıtıḷai'ke qaña'tıḷa-ǫi'niw am titiča pela'qa. Enqa'ta ǫassa'ḷen qata'p-vai'am, ñanako tamka'ln·aqu ǫayı'ssalin, ǫatai'kilin. Ina'n-awi'wut taiki'ykıninau ta'mkalu'ttu.

Ǫo'ḷa Enña^{g}'nač Yayo'ča-ñawǫut ǫai'ḷıḷin, ǫanña'wtıñaḷin. Ti'tič-a'wulpel-peḷa'qıt ǫanyaitanñıvo'ḷenat Enñ·a^{g}'anet ǫayai'tıḷanat e^{g}'en tamka'ln·aqu ǫai'pıḷen.

Ti'tič-a'wulpel-peḷa'qıt ǫanunñıvo'ḷenat, Enña^{g}'nvot ǫani'kalinau va^{g}'yuk, qḷa'wulpelıt ǫana^{g}'linat. E'wañ, "Mi'knamu'yi kmi'ñı-mu'yi?" — "Ǫi'wa, 'Amamqu'tina-mu'yi kmi'ñı-mu'yi.'"

Enña^{g}'anet patta^{g}'ḷa mani'ti ǫayı'ssalinat am-ǫa'nmač ǫayıssalinat ñanka'kenat ña'wıs·qatıt. Piḷvı'ntı-ya'nyaa'tvıḷa^{g}t ǫa'ḷqaḷinat. Ǫanyai'talenat ña'nyaqıt ña'wıs·qatıt. Ya'qıt a'mu ǫatomwa'ḷenat, ǫumaka'linat, as·ka'čıkılinat.

[1] *Acerina cernua*. This tale was told by a young girl. It seems to be a fragment of longer and more coherent tale.

14. Eme'mqut and Shellfish-Girl.

Big-Raven lived with his people. Oh, Eme'mqut walked along the seashore, and found some shellfish. He detached one shellfish, and it began to whimper, "Igigi'!" He said, "Cease your crying! Yonder among the stone-pine bushes (lies) your detached hood."

Oh, he went and looked for it! It had turned into a small house. He entered the house and married that Shellfish-Girl. Then he brought her home. They lived there. That is all.

15. Eme'mqut and the Perches.

Eme'mqut went into the open and found a village. They were catching winter fish with drag-nets. The fish were small perches. He dragged a net along that fishing-river, and filled with fish a set of drying-poles. He made such a set. Very quickly he constructed those drying-poles.

After a while they gave him Fox-Woman, and made him marry her. He brought home two small dried perch-tails. These he brought home, and hung them on the drying-pole.

They were going to eat these small dried perch-tails, and all at once something happened. (These small tails) turned into small men. They said, "Whose sons are we?" — "Say, 'We are sons of Eme'mqut.'"

Then the (two) girls of this place filled with dried meat two bags; one for each [they filled]. They went away in iron canoes, and took the girls along. What has become of them I do not know. They went together, (both of them), headlong.

ENña$^{g'}$an genačıxčanñıvo'ḷenat, ḷawtıḷñu gaipıñvo'ḷenau. Ġen·ačixčatpaañvo'ḷenat, Amamqu'tinti gen·ačixčatpaañvo'ḷenat. Ñanka'kıḷu gana$^{g'}$linat, gaaimıyo'oḷenat. A'ma-qlí'kakmí'ña ġakmeñanñıvoḷenau Yayo'ča-ña'wguta.

Laqlañyo'ykin, ġa'ḷñıḷ tiḷaivıñvoḷai'ke. Nanyemkıčıwñıvo'ykınenau va'čaq. Aččo'č.

16. Mití and Magpie-Man.[1]

Quyqınn·aqu'nu vañvoḷai'ke. Ġek, Quyqınn·a'qu e'wañ, "Muwıčña'ḷık." Ġek, ña'nyen Mití qaí'-a$^{g'}$ttu yawyetıs·qiwñıvo'ykinenau. Vakıthí'mtıḷa^{g}n ña'nıko awyeñyo'ykın. Ña'nyen Mití'nen i'ñıñpık i^{g}ñuí'ñın yıčemawñıvo'ykınen.

Ġek, ña'nyen yaí'tekın. Mití Quiqınn·aqu'nak ewñıvo'ykınen, "Ġaya'qlin i^{g}ñuí'ñın gatí'npıčulin?" E'wañ, "A^{g}tta'ya o'pıtčınık am-i$^{g'}$ña i'yık, ENña$^{g'}$an i'tı." Ġek, Quyqınn·aqu'nak ı'mıñ a^{g}tta'ya o'pıtčınu ı'mıñ čuwí'ykininat. Ġek, gŭ'mlañ ña'nyen wıčña'ḷıykın. Ña'nyen Mití ñıto'ykın a^{g}tta'yalqak vaga'ḷekın, ñıvo'ykın gıya'pčak, "Mo'olqele!"

Va$^{g'}$yuk Vakıthí'mtıḷa^{g}n gaya'ı̣in, gí'wlin, "Mınya'lqıw ya'lku." Quyqınn·a'qu qaye'm í'n·a nıya'tin. Qaye'm enaḷha'ḷmık."

Ġana'tvıḷen. Kí'kič gaya'ḷqıwḷin ineyegeñe'tıñ, ña'nıko ġagınñıčanñıvo'ḷenat, va$^{g'}$yuk Quyqınn·a'qu gaya'ı̣in gaku'mñalin, "Mitei', qetıgo'n vı^{g}y-ı'mıt." Ġek, e'wañ Mí'ti, "Ikḷayo'k ane'tın. Ġŭ'mma ta^{g}ptí'ykın." E'wañ, "Gina'n

[1] Compare Jochelson, The Koryak, *l. c.*, No. 100, p. 288.

Those (i. e., Eme'mqut and his wife) were sent away by the people, and were given (reindeer with) halters of grass. Then the people ceased to send them away. They ceased to send away Eme'mqut and his wife. They became as natives, and lived in joy. Fox-Woman now was bringing forth mere male children.

Winter came, they were wandering in all directions. At times they visited their neighbors. That is all.

16. Miti' and Magpie-Man.[1]

Big-Raven lived with his family. Oh, Big-Raven said, "I will (go and) fetch some willow-bark." Oh, Miti' went to feed the little puppies. Magpie-Man came to eat there. He pecked at Miti''s face (to indicate his love), and her whole nose was covered with scratches.

Oh, that one (Big-Raven) comes home! He said to Miti', "What has happened to you? Your nose is scratched all over." She said, "By hitting with my nose against the sharp ends of the dog-shed corner I was scratched thus." Oh, Big-Raven cut away all the ends of the dog-shed corners. Then again he went for willow-bark. Miti' went out, perched on the top of the dog-shed, and began to sing, "I am walking along the cross beam!"

Then Magpie-Man came, and said, "Let us enter the sleeping-room! Big-Raven will not come back soon. He will not catch us."

She took him into (the house). Just as soon as they entered the sleeping-room and began to make love there, then Big-Raven came back, and called out, "Miti', take this load of willow!" Miti' said, "Let the I'kla[2] bring it down! I am busy trampling a half-scraped skin with my feet." — "Nay," said Big-Raven, "I want you to take it

[2] Small wooden charms of human shape (cf. Jochelson, The Koryak, *l. c.*, p. 42).

a'ɫımıñ qeti'gin." To, Miti'nak gai'tɪɫen, gaktɪ'nveɫen, gana'tvɪɫen.

Ña'nyen Quyqınn·a'qu gaya'ɫqɪwlin, gañɫo'yɪɫen. Gŭ'mɫañ yıno'gɪtñın gato'mñaɫen, ku'lipčina gato'mñaɫen, gañɫɪ'ɫ-qawlen. Ini'yıgiñ gavakıthaiñıñvo'ɫen. Ña'nyen Va'kıthın mal-ki't ganto'ɫen, činko'nañ-vethıñe'tı ganto'ɫen.

Va'kıtha naya'q-gŭm?" Gek, ña'nyen Va'kıthın gayai'-tɪɫen. Miti' gañvo'ɫen vamya'tvak. Gek, lilipila'qut va^{s}'yuk gaito'ɫenat ña'nyaqıt. Va^{s}'yuk gamaiñanñıvo'ɫenat. Gek, ña'nyat Quyqınn·aqu'nak u'nmi yaiva'čı yıssıñvoi'kınenat.

Quyqınn·aqu'nu gatai'ñat nomkawñıvo'ɫenau. Ña'ye'yıt ni'wqinat, "Ma'ma, mıtqugıta't." E'wañ, "Qanto'tık, ta'tana qi'wgutık, 'Mıtqugıta't.'" Gek, ganto'ɫenat, gai'ɫinat o'pta am-ya'tıt. Gek, gaya'ɫqɪwlinat gačı's·hulinat. Gŭ'mɫañ gi'wlinat, "Mitqugıta't." E'wañ Miti'nak, "Qanto'tık, ta'tana qwañla'tık."

Ganto'ɫenat. "Tato'! mıtqugıta't!" — "Qu'nam qun gi'wa, "Tula'-va'kıthınat." Kmi'ñıt ña'ye'yıt gaqalhaiañvo'-ɫenat. "Igi', nana^{s}yıva'wmık." Miti'nak gi'wlinat, "Qan-to'tık, qi'wgutča, 'I'pa lı'ge-ta'ta ñe'nako qoyaɫa'tekın." Gaya'ɫqɪwlinat, Miti'nak mani'gık gayo'ɫenat, ga'mga-ve'ɫoqaɫık. Ga'ɫqaɫin, gaɫa'lin. Vakıthımtɪɫa'yıkıñ, gak-tıne'ñıɫenat.

E'wañ ña'nyen Quyqınn·a'qu, "Tıpaivaka'nñıvok, Mêtê'-yıkıñ mı'ɫqatık." Ga'ɫqaɫin, gaɫa'lin. "Mitei', qanto'ge! ı'npı-qɫa'wuɫ ya'tti." Miti' e'wañ, "ena'n-ve agıtca'kĕɫen? Čini'n yayaɫqɪwı'ykın." Gaya'ɫqɪwlin, gaqamı'tvaɫen, gañ-vo'ɫen a'wyik, gaqa'qɫaɫen, ñačhınoi'tıñ gagı'ntawlin.

Miti'nak nenaaiñawñıvo'qen, e'wañ, "Quqe'!" — "Oi!"

down." Oh, Miti′ took it, and with a violent pull drew it into the house.

Then Big-Raven entered the house and made a smouldering fire. He also stopped up the entrance-hole and the smoke-hole, so that the sleeping-room was full of smoke. Then a Magpie's voice was heard from the sleeping-room. That Magpie came out. He escaped through a narrow crack.

"(See) what (this) Magpie has done to me!" The Magpie, however, went home. Miti′ was with child. After some time she brought forth two small eggs. (The two children) grew rapidly, and Big-Raven had a great love for them.

Big-Raven's people were storing their catch of fish. Those two said, "Mamma, we are hungry." She said, "Go out and say to daddy, 'We are hungry.'" They went out, and were given two whole dried salmon. They entered, and nibbled up (the fish). Then they said again, "We are hungry." Miti′ said to them, "Go out and ask daddy (for more)."

They went out. "Daddy, we are hungry!" — "No wonder! Two thievish magpies!" Those two sons began to weep. "Oh, he is reproaching us!" Miti′ said to them, "Go out and tell him, 'Our real daddy is herding reindeer (with the wealthy reindeer-breeders).'" (After that) they entered again, and Miti′ put them into a grass bag, (placing) each in one of the (lower) corners. She went away, and came to Magpie-Man and flung (her bag right in).

Big-Raven said, "I feel lonely. I will go to Miti′." He went and came there. (The people said,) "Miti′, come out! Your old man has come to you." Miti′ said, "Has he no legs? Let him enter of his own accord!" He entered, and she gave him food. He began to eat, and was choking. Then he ran out of the house.

Miti′ called to him. She said, "Big-Raven!" — "Oi!"

Pŭkawñıvo'ykın. Ġaktıkomña'ļen, e'wañ, "Oi!" Ña'nyen ya!u'yičan egıtñei'tıñ gačınkaita'ɻen. Quyqınn·a'qu ña'nyen gayai'tıļen. Aččo'č.

17. How Big-Raven's Daughter was swallowed by a Kamak.[1]

Quyqınn·aqu'wgi vañvoļai'ke. Ñawa'kak mı'mļa nınu'qin. Qalñe'-key gate'wļaļen, qai-mı'mič gaito'ļen Enna'n. E'wañ ña'wıs·qatıñ, "Ya'qu mıntai'kır?" Gi'wlin ña'wıs·qata, "Ya'qu mi'qun qatai'kıgın? Ya'nmıñın." E'wañ, "Yaya'yu mıntai'kın."

Yaya'yu gatai'kılin. E'wañ gača^{g}'ulin, e'wañ yaya'yu gato'mwaļen qai-mı'mič. Quyqınn·a'qu qo'npŭ ġañvo'ļen aña'ñyak. Ġes·hıpa'ɻin e'wļañ ġa'mġa-nıme'tı, ġewñıvo'-ļenau, "Quyqınn·a'qu qo'npú qañañya'ñvoñ. Ġapa'lqaɻin ui'ña aña'ñyakĕļen. Ya'qin a'mu gatai'kılin ya'yay?"

Quyqınn·aqu'nin ñawa'kak vı'n·va vañvo'ykın. Ui'ña o'ya a'tvaka. ı'mıñ-nı'myısu giwi'nilinau ñawınyo'nvu. Ġi'wlin, "Mi'kinak ya'qin ya'yay yanyı'wñınin, ña'nyenena ñawa'kak tıyei'ļıñın. ı'mıñ-gi'ynik añqa'ken nanyıwñıvo'-ykın. "Yu'ñyun." E'wañ, "Aļva'lin." ı'mıñ i^{g}'gin, qo'yen, ı'mıñ-qun iču'ču. E'wañ, "Aļva'lin." Napkawñıvoi'kın yanyi'wñık.

Va^{g}'yuk mêļhe'ñko gače'pñıtoļen ñenve'thıčñın, ake'ykı-ļa^{g}n, vı'yañ gapanqai'pıļen. "Ġumna'n myanyı'wñın, ya'yay ya'qin gatai'kılin. Ača'ɻun gatai'kılin." — "Aļva'lin." —

[1] Compare Jochelson, The Koryak, *l. c.*, No. 103, p. 291.

Then he could not help himself, and shouted, "Oi!" The piece that choked him flew out (of his mouth, and fell down) at a great distance. Then Big-Raven went home. That is all.

17. How Big-Raven's Daughter was swallowed by a Kamak.[1]

Big-Raven was living with his people. One of his daughters was (almost) eaten by lice. They shook her combination suit, and found there one small louse. (Big-Raven) said to his wife, "What shall we do with it?" The woman said, "What will you do? Why, you will kill it." He said, "(No,) we will make it into a drum."

They made it into a drum. They looked at it, and the small louse turned into a drum. Big-Raven immediately began to act as a shaman. The news of this was carried everywhere, to all the villages; and the people began to talk, (and say,) "Big-Raven has become quite a shaman, but he has grown old without having any spirits. What unknown kind of drum has he made?"

Big-Raven's daughter was living in secrecy. She did not appear openly. All the neighbors gathered as suitors. He said, "Whosoever can state rightly the material of which my drum is made, to him I shall give my daughter." They named all kinds of sea-game. One said, "Of whale;" but Big-Raven said, "Not of that." Others also said it was of wolf-skin, of reindeer-skin. They named every living thing; but he said, "Not of that." They could not describe it properly.

Then from the fire crept out an evil spirit, with no clothes on, with only a cap (on his head). "I can tell of what your drum is made. It is made of a chamber-vessel." — "Not of that." — "It is made of a kettle." —

"Kuka'kin gatai'kɪlin." "Aḷva'lin." — "A'nam qai-mɪ'mčin." Miti'nak gewñɪvo'ḷen. "Enña$^{g'}$an! Ñawa'kak mɪssai'ḷiñɪn kama'kɪñ."

Ꞡaito'ḷen ñawa'kak, ꞡañvo'ḷen yɪtañatawa'tɪk. Wŭ$^{g'}$tču gala^{g}uñvo'ḷen. Ꞡañvo'len qaḷhai'ak ñawa'kak. Mu'u-yiḷ gatai'kɪñvoḷen, ya yu'ñyun, ya qo'yen, ya yi'yin, ɪ'mɪñ-kɪyuḷa$^{g'}$ḷu. Koro'wapel[1] ꞡaito'ḷen ya'waḷañqaḷ. Ña'nako ñawa'kak ꞡaña'ḷqɪwlin, va'ḷa ꞡava'xgɪḷin ñawakka'ta, qo'ḷḷa pi'pip karma'nɪk[2] ꞡayo'oḷen. Ꞡata'wanḷenau. Ꞡo'npŭ ña-wa'kak nɪqalhaiañvo'qen.

Ꞡaḷa'linau kama'kɪñ, kama'kau ꞡanto'ḷenau, qoya'wge ɪ'mɪñ ꞡanuñvo'ḷenau, "N·am, n·am, n·am." Enna'n koro'-wapel ꞡana$^{g'}$lin. Vaḷa'ta ꞡanmɪtčoñvo'ḷenau kama'kau. Va$^{g'}$yuk Enna'n ꞡana$^{g'}$lin wotta'kin ake'ykɪḷa^{g}n. Va$^{g'}$yuk pi'pip ꞡani'ñḷalin, ña'nkalqak ꞡaña'ḷqɪwlin. Va$^{g'}$yuk ꞡapka'wḷen yatɪpꞡa'nñɪk, ꞡapka'wḷen yanu'ñka ñenve'thɪčña.

E'wañ, "Ꞡa'wun pani'ta mi'kinak nayamata'ge, ñêya'nɪñ-kmê'ñɪñ yana$^{g'}$ḷɪñ, E'nki tɪyanu'wgi." Ña'nyen ñênvê'thɪčñɪn ꞡa'lqa'ḷin. Čawčuwa'ta ꞡama'talen. Va$^{g'}$yuk kmi'ñɪn ꞡaito'ḷen, va$^{g'}$yuk va'sqɪñ ꞡaito'ḷen, ꞡū'mḷañ ꞡañvo'ḷen qalhai'ak. E'wañ, "Kama'kata naya'nuw-ꞡŭm."

Va$^{g'}$yuk qḷa'wuḷ ꞡa'lqaḷin notai'tɪñ, ka'mak ꞡa'yaḷin, ꞡanu'lin. Yanu'ñkɪ pa'quḷ ꞡanu'mkawlin, pa'quḷa qaḷa'ḷvɪn ꞡanči'mawlin. Ñenve'thɪčñɪn ꞡavi$^{g'}$yalin, ꞡanto'ḷen. Miti'w ꞡakya'wlin, e'wañ veta'tekɪn. E'wañ, "Mi'kinai'-ꞡi?" — "Ai'gewe tɪnu'wgi."[3]

[1] Borrowed from the Russian корова, THE COW; *-pel* is the suffix of the diminutive.

[2] Borrowed from the Russian карманъ THE POCKET.

[3] The ka'mak turned into an ordinary human being; namely, into a woman, who was assisting them in their work.

"Not of that." — "Then of a small louse." Miti' said, "That is right! Now we must give our daughter to the Kamak."

They brought out the daughter, and began to prepare her for the journey. Then only, for the first time, was she seen. The daughter began to cry. They arranged for her three lines of sledges. One was hauled by whales; another, by reindeer; the third one, by white whales. All three kinds were alive. In the end they brought a small cow. The girl mounted it. She put on a large knife in a bandoleer, and also put a comb into her pocket. They set off. The girl was crying very hard.

They came to the kamak's house, and the other kamaks went out and ate all the reindeer, "N·am, n·am, n·am!" Only that cow was left. Then the girl began to kill the kamaks with her knife. At last only one was left, — the first one, with no clothes. Then she threw down the comb, (and it grew quite large.) She climbed to the top of it; but he could not climb it, and so the evil spirit could not eat her.

He said, "Though at a future time you will marry a certain man and have two children by him, just then I shall eat you." Then the evil spirit went away. She married a reindeer-breeder. After a while she brought forth a child, and then another. Again she began to cry. She said, "The kamak is going to eat me!"

One time her husband had gone out, and then the kamak came and ate her. She had concealed about her at this very moment her woman's knife, and with that knife she ripped open his body (insides). The evil spirit died, and she came out. The next morning, when they awoke, a woman was busying herself around their house. (The mistress) said, "Who are you?" — "I (am the one who) ate you yesterday."

Oya'mtɪwɪlu ganaᵍ'linau gŭ'mlañ kmi'ñu. Kmi'ña gama'-taḷen. Qḷa'wuḷ gaya'ɻin wŭᵍ'tču. Qoyqɪnn·aqoyikei'tɪ ga'l-qaɻinau. Kmi'ñɪn gŭ'mlañ gaña'wtɪñḷen. Qoyqɪnn·aqoyɪ-kei'tɪñ gaḷa'linau. Gi'wlin, "Ñawako'k nayato'n." E'wañ, "Ñenve'thɪčña naḷḷa'xtatɪn. Yaq-ña'wɪs·qat ni'tɪn?" Ga-wa's·vɪlin. "Wutɪnnaḷai'-gŭm, tɪya'tɪk." Ganto'ḷenau, gaya'l-qɪwlinau. Enna'niku gatvañvo'ḷenau, gapɪttuña'wḷenau. Ačču'č.

18. The Kamak and his Wife.[1]

Ni'ka, ma'kiw a'mu vañvoḷai'ke. Vaᵍ'yuk ñenve'thɪčñɪt gawa's·vɪlinat. E'wañ, "Mai, ui'ña ava'ḷeika?" — "Uḷgu'vɪk vaḷai'ke." Uḷhu'vɪñ gaḷa'linat, gañvo'ḷenat va'ḷuk. "Čo-pro'tka vaḷu'tka!"[2] Gŭ'mlañ miti'w. "Mai, ui'ña ava'ḷeika?" — "Yaqa'ḷɪk vaḷai'ke." — "Čopro'tka vaḷu'tka! Ava'ḷeika yanaᵍḷa'ntɪk, miti'w to'čhɪn-ya'q mɪssanus·qiwḷa'ntɪk."

Gagɪnta'wlɪnau nɪki'ta gɪčhoḷai'tɪ. Ma'qɪm gani'nḷalin, vinvɪn·a'qu gato'mwaḷen. Ñanekai'tɪñ gagɪnta'wlinau.

Gaya'ɻinau. "Mai, ui'ña ava'ḷeika?" Ui'ña. "Mɪnyaḷ-qɪwɪčña'nau! A'mu E'nnu gapɪ's·qalinau." A'wun gaya'ḷ-qɪwlinau, ɪ'mɪ ga'nčɪlinau kɪčva'ču. Ui'ña yɪ'nna.

E'wañ, "Mɪnan·ačo'mɪk."[3] Ganvaqyiḷa'wḷen. Ača'geiñɪn

[1] Compare Jochelson, The Koryak, *l. c.*, No. 105, p. 293.

[2] Compare p. 68, footnote 3.

[3] *Mɪnan·ačo'mik*, literally LET US ACT WITH THE GRANDMOTHER. The word *a'n·a* (GRANDMOTHER) is used also for DIVINING-STONE (cf. W. Jochelson, The Koryak, *l. c.*, p. 44).

Meanwhile her sons became (grown) men. One son married that woman. Just then her husband came. They went to Big-Raven's people. Another son also married. They came to Big-Raven's people. The people said (to Big-Raven), "Your daughter is being [brought] here!" He said, "The evil spirit took her away. What (kind of a) daughter may come from there?" She looked into the house. "I am here, I have come!" They went out (to meet her), and all entered. From that time they lived together and grew rich. That is all.

18. The Kamak and his Wife.

Some people lived in a certain place. One day a kamak and his wife looked down (through the entrance-hole). They said, "Halloo! have you not some blubber?" — "There is some in the cache." They entered the cache, and began to eat blubber. Then they sang, "It tastes well. We are eating blubber." The next morning it was the same. "Halloo! have you not some blubber?" — "There is some in the porch." — "It tastes well. We are eating blubber; but when you have no more blubber, [to-morrow] we shall eat you."

They fled upwards in the night-time. They threw an arrow (upwards), and it became a road. They fled along this road.

Those came again. "Halloo! have you not some blubber?" But there was no answer. "Let us jump in! They are hidden somewhere." They entered, and searched in all the corners. There was nothing.

They said, "Let us try the divining-stone!"[3] (The

[3] The reason is probably that divination with stones is chiefly practised by women, and that the divining-stone, though usually a round pebble or a piece of bone ornamented with beads and tassels, represents a female guardian of the family.

an·a'nu nɪ'ļñɪqen. "Ečhathɪčñe'tɪ yaġintawļa'ñe, mɪssayawaļa'nñɪnau. Voļqɪgeñe'tɪ yaġɪntawļa'ñe, mɪssayawaļa'nñɪnau. Añqai'tɪ ɪ'mɪ mɪssayawaļa'nñɪnau. Gɪčholai'tɪ yaġɪntawļa'ñe, mi'qun? Aña'ña aļai'tɪñ na'ntɪmɪk. Me'ñqañ mɪnya'waļat?"

Ġañvo'ļen lo'lo i'luk. "Añei'kɪļka panenai'tɪ mĭnɪnto'mɪk?[1] Yaqaļnawɪčñe'tɪ mínɪnto'mɪk." Kama'w-ña'ut, "Ġinaquļuimti'ġi." Emtei'pɪļen. "Ġinanpiykaļa'wɪ." Vaļeļei'tɪ ġai'pɪļen. "Ġɪna'n qun nɪta'witkɪñi-ġi."

Va^{g}'yuk ġavi^{g}'yalinat. Enña'an ġayɪļteļñɪvo'ļenat. Vaļeļei'tɪ ļa'wut ġana'lilin. Va^{g}'yuk ña'nyeu ġewñɪvo'ļenau. "Mɪnyo^{g}'oļan yaya'ña." Ġayo^{g}'oļen, pɪļvɪ'ntɪ-ča'yinaña ġa'nvɪlin ļa'wut, a'wun im-ļa'wtalin.

"Qe'e!" Voļqageñe'tɪ gani'ñļalinat. Ġatvañvo'ļenau, ġaaimɪyo^{g}'oļenau, añenve'thɪčñɪka ġana^{g}'linau. Aččo'č.

19. Gull-Woman and Cormorant-Woman.[1]

Niyka'wġi ya'qyaq-ña'wutu ña'nyaqat ġañaw-yiļa'ļñɪto'mġa yaġɪnñɪvo'yke. Ivva'lu-ña'wġut e'wañ, "Aya'tka ageñe'tɪñ, mɪļñitatis·ki'wɪk." Ña'nyen kama'kn·aqu e'wañ, "Mas·hɪ'ntɪļɪk." Ġas·hɪntɪļeñvo'ļen, va^{g}'yuk ñe'nin e'wañ, "Yɪnna'qi e'lhɪ-peye'ykɪn?"

[1] Compare Jochelson, The Koryak, *l. c.*, No. 99, p. 287.

kamak-woman) made (her husband) stand with his legs apart. She used his penis as a divining-stone. "If they have fled to the morning dawn, we shall follow them. If they have fled to the sunset, we shall follow them. To the seaside also we shall follow them. If they have fled upwards, what then? God would not treat us very pleasantly. How can we follow them?"

He began to sway his penis. "Shall we go out through the same opening without any fear.[1] Let us go out through the vent-hole in the roof of the porch!" The kamak-woman said, "Take me on your shoulders!" He took her on his back. "Oh, you are strangling me!" (His head) thrust itself into her anus. "Oh, you are playing mischief!"

Finally they both died, and lay there. His head slipped into her anus. After a while (the fugitives) said, "Let us visit the house!" They visited it, and dragged out his head with an iron hook, and his head had become (quite) hairless.

"Oh, oh?" They threw them into the direction of the sunset. Then they lived and were happy. They were not (molested) by spirits. That is all.

19. Gull-Woman and Cormorant-Woman.

Gull-Woman lived with a companion, who was her female cousin. They sat sewing. Cormorant-Woman (i. e., the cousin in question) said, "While no one comes to the cave, I will go and prepare my sinew-thread." At the same time Big-Kamak said, "I will walk along the shore." He walked along the shore. Then he said, "What is there, that shows so white?"

[1] Literally, WITHOUT SHAME. SHAME for FEAR is used also in the Chukchee (Publications of the Jesup North Pacific Expedition, vol. viii, No. 10, p. 63, footnote 1).

Ġayoᵋ'oļen: ya'qyaq. Ġa'čın ui'ña ana'ļuka ġatı'tkaļen. Ña'nyen Kama'kn·aqu ġayai'tıļen, e'wañ, "Tıtaᵋ'ļıykın." Ġayai'tıļen, ki'kit ġayı'ļteļen, ġek ñane'ninak Ya'qyaq-ña'wtinak pa'quļa qaļa'ļvun yıčima'wıykınin. Ġek, ña'wıs·-qatık e'wañ, "Qenanyaikını'-gi." — "E'nnu-koro'tka, ġek, eñva'ratka!" [1]

Kama'kn·aqu gavıᵋ'yalin. Ña'nyen Ya'qyaq-ña'wut ġanto'ļen. Ġañvo'ļen čotčıļqe'tıñ pinkuļa'tık. Pŭka'wekın yayıña'ñka. Ena'n kıtča'ta genei'maklin. Ġayi'ñalin, ġakuļa'lin, ġañaikapı'tkalin. Ña'nyeninen ña'wıs·qat kınma'-čıku ña'nako gapı's·qalin. Ġek, gŭ'mlañ yaqai'qun ġayi'-ñalin, ya'sqaļqak gi'ţin.

Ġayai'tıļen, gi'wlin, "Kamakn·aqu'nak ina'nui, kĭma'k tıvıᵋ'yak." Ña'nyen Ivva'lu-ña'wgut, "O'pta mni'kak. Ti'ta o'pta ninanuvaᵋ'an." E'wañ quti'ninak, "Qıymeᵋ'en, apa'quļkeļ-e'-ge." — Gŭmni'n vai vain·aqu'wġi, vaᵋ'ġa tyančıma'wıkınıñın, ļu'gu i'wka mañınmıļa'tıykın."

Ña'nyen ġaa'ļaļen, ġapka'wļen i'wak. Age'ñıñ ġaļa'lin, ġatvañvo'ļen. Ña'nyen Ka'mak-ñawgut qai'ġut ġaļaļanñı-vo'ykın. Ui'ña aļaᵋ'uka. Ña'nyen tayyeñıvo'ykın, ewñı-vo'ykın, "Wutıssai'-ġŭm." Me'nqañ mi'qun u'ka aᵋļaᵋ'wun?

E'wañ, "Qage', wutınnaļai'-gŭm, qina'nu!" Pukawñı-vo'ykın ļuᵋk. Qai'ġut čančıs·qonvo'ykınen. "Mannu'qi?" Ġek, ġaļaᵋ'ulin. E'wañ, "Tıyanu'wgi!" E'wañ "Qina-nu'wgi!" Ġanu'lin, ui'ña o'pta ana'ļuka ġati'tkaļen. Ġek, ña'nyen ġayai'tıļen. Ġek, gŭ'mlañ e'wañ, "Tıtaᵋ'ļıykın." Qļa'wuļıñ e'wañ, "Qenanyaikını'-gi." — "E'nnu-koro'tka, eñva'ratka!"

[1] Compare p. 68, footnote 3.

He came (nearer, and it was) a Gull; and, [even] without chewing, he swallowed her. Then Big-Kamak came home, and said, "I am unwell." [He came home,] and as soon as he lay down (to rest), that Gull-Woman, with her woman's knife, ripped open his body (from the inside). Oh, he said to his wife, "Cheer me up (by some means)!" — "Without collar-string, without nostrils!"

Big-Kamak died. That Gull-Woman came out (of his insides). She began to jump up on the cross-pole above his pillow; but she could not fly up, because she was all covered with slime. She flew up again, and fell down and thudded against the ground. His wife lay flat in the corner (from sheer fright). Nevertheless she flew up again, and was on the house-top.

She came home, and said, "Big-Kamak swallowed me, I nearly died." That one, Cormorant-Woman, said, "I also will make something. Let him also swallow me!" The other one said, "Don't do it! You have no woman's knife." — "Here are my nails. I will rip him open with my nails. If it were done, I should feel elated."

That one (Kamak-Woman) passed by, but she could not talk to her. She went to the cave and staid there. That Ka'mak-Woman, indeed, was often passing by, but she could not see her. That Cormorant-Woman began to cough, and to say, "Here I am!" but how could she see her in the dark?

She said, "Here I am! Swallow me!" But she could not find her. Indeed, she almost stepped over her. "Where is she?" Oh, she found her! She said, "I will swallow you!" The other one said, "Do swallow me!" She swallowed her, also, without chewing, gulped her down. Oh, she came home. And again she said, "I feel unwell!" She said to her husband, "Cheer me up!" — "Without collar-string, without nostrils!"

Ġŭ'mļañ ga'nmɪļen, pa'ninau vača'pgɪčñu va^{g}'ga vagɪt-
čų'ykɪninau.[1] Ña'nyen gavr^{g}'yalin. Ġŭ'mļañ ganto'ļen.
Ivva'lu-ña'wgut ganto'ļen, ta^{g}y-a'mu gavetho'ļenau a^{g}'ļmuļqu.

Ġek, gayai'tɪļen. Ña'nyen gi'wlin, "Ġŭmma vai panet-
5 čɪnai'tɪ tĭyaa'nkawɪñ." Uwi'kiu gangɪļa'wļenau; ageñe'tɪ
tļai'vɪk qo'npŭ ganka'wļenau. A'ččɪč.

20. Yini'a-ñawgut and Kílu's Marriage with Fish-Man.[3]

E^{g}'en Quyqɪnn·aqu'nu vañvoļai'ke. Kĭlu' e'wañ Yini'a-
ña'wgutina, "Minno'tantaļa." No'tañ gaļa'linau, E'nnɪ-ļa'wut
inu'nu ga'kmiɪ̯in. Ġaļa'linat, gañvo'ļenat a'wyik. Ġaļqai-
10 ña'wlin E'nnɪ-aļpɪ'ttama. Ġagi'ntawlin, "Kama'kanu Yi'ni
na^{g}'llɪñ." E'wañ, "Ui'ña kama'kanu ana^{g}'ļka." — "I'n·ač,
mi'qun, kama'kanu na^{g}'ļļɪñ."

Ġañvo'ļen yanaqmɪtkatu'yawñik, gapka'wļen, gayɪ'ļqalin.
E'wañ Kĭlu', ña'nyen gayai'tɪlen, gi'wlin, "Ma'nnu-yaq
15 Yi'ni?" — Kama'kanu na^{g}'ļļɪñ." Ña'nyen Yini'a-ña'wgut
ġaqya'wlin. E'nki Enni'mtɪla^{g}n pipi'tčuykɪn. E'nki qata'p-
e'mat va'ykɪn.

Ġewñɪvo'ļen, "I'n·ač, qaqya'wgi!" Ġaqya'wlin. Ġek,
ġama'taļen, Enke' ġatvañvo'ļenau, ġamaiñɪtaiña'linau.
20 Va^{g}'yuk ġayai'tɪļenat Qoiqɪnn·aqoyɪkai'tɪñ. "Ñawa'kak
naya'tɪn!" — "Yaq ñawa'kak ni'tɪn. Mu'čhin kama'kanu
ġana^{g}'Lin." — "Wuttɪsaļai'-ġŭm, tɪya^{g}'tɪk."

[1] The respective rôles of Big-Kamak and his wife are evidently confused in this tale. Thus the husband, killed not long ago, would seem to be alive again. Similar confusion is met in several other tales, Chukchee and Koryak (cf. for instance, Bogoras, Chukchee Mythology, Publications of the Jesup North Pacific Expedition, vol. viii, part ii, No. 1, pp. 15, 19).

She killed her again, and tore the old scars[1] with her nails. This one died. Again she came out. [Cormorant-Woman came out,] and cut her way through several mounds of drifted snow.

Oh, she came home. (The kamak) said, "I have enough of these [former] doings." They have punished their own bodies, and ceased to walk along the stone.[2] That is all.

20. Yini'a-ñawgut and Kĭlu's Marriage with Fish-Man.[3]

Big-Raven lived with his family. Kĭlu' said to Yini'a-ña'wgut, "Let us go for a walk!" They went out walking, and they took a fish-head for (travelling-)provisions. They came to a certain place and began to eat. (Kĭlu') threw at her (cousin) the cheek-bone of a fish. She sped away, and said, "Yi'ni has become a kamak." That one said, "I have not become a kamak." — "Enough, indeed, you have become a kamak!"

She tried to detach it, but could not do it, so she fell asleep. Kĭlu' said, (when) she came home, and they said to her, "Where is Yi'ni?" (She said, "Yi'ni) became a kamak." Then Yini'a-ña'wgut awoke. There was Fish-Man combing his hair, and a load of winter-fish was (there also).

He said to her, "Enough, wake up!" She got up. He married her. They lived there, and caught plenty of fish. After some time they came home to Big-Raven's house. "They brought your daughter." — "Which daughter may come here? Our daughter became a kamak." — "Here I am! I came."

2 Both Kamaks seem to have revived after having been killed.

3 Compare Jochelson, The Koryak, No. 109, p. 296.

ENNIMTILA$^{ɛ'}$na Kĭlu' gakenanñivo'len. "Yinei'! me'ñqañ gi'tča i'ti?" — "Gina'n ENña$^{ɛ'}$an ina'nti." — "Gini'n to qla'wul nima'lqin."

"Čan·ai', minno'tanta!" Ga'lqalinat, gala'linat no'tañ, gañvo'lenat a'wyik. O'pta la'wut ga'kmilin inu'nu. "Čan·ai', qina'lqaiñaw." Gewñivo'len, "Qiyme$^{ɛ'}$en milqaiña'wgi." E'wañ, "Am-mu'yu minpittuñawlai'ke."

Galqaiña'wlin. Ui'ña aqmi'tkatča. Ga'kmilin, vili$^{ɛ'}$yña gaña$^{ɛ'}$lin. Va$^{ɛ'}$yuk mal-ki't gaña$^{ɛ'}$lin. "Toq, Čan·ai', qena'-peła." Gape'laļen. "Čan·ai', ui'ña kama'kanu ana$^{ɛ'}$lka." Gŭ'mlañ gaLa'xtilin. E'wañ, "Qena'peła. Gayai'ta, gi'wa, 'Kama'kanu na$^{ɛ'}$Liñ.'"

Gewñivo'len Quyqinn·a'qu, "ENI'k anñena'ta, me'nqañ ni'tiykin." Kĭlu' a'wgi ti'nmi-qalhaiañvo'ykin, gayi'lqalin. O'pta gakyawñivo'len, Enke' ENNI'mtila^{ɛ}n. Gi'wlin, "I'n·ač, gina'n ewgupa'tik." Gakya'wlin, ENNIMTIła$^{ɛ'}$nak o'pta gama'taļen. E'nki gatvañvo'lenat gamaiñitaiña'linat.

Va$^{ɛ'}$yuk gayai'tilenat Qoyqinn·aqoyikai'tiñ. Gi'wlinau, "Kĭlu' naya'tin." — "Mu'čhin Kĭlu' kama'kanu gana$^{ɛ'}$lin." E'wañ, "Wuttinaļai'-gŭm, tiya'tik. ENNIMTIła$^{ɛ'}$nak enama'tai." E'nki gatvañvo'lenat, nalñiqa'tvuqinet yatai'ñanñik. Yini'a-ña'wgutinti kmeñanñivo'ykinat. Qu'ttu qla'wuļu naitoñ-vo'ykinenau. Aččo'č.

Kĭlu′ began to envy (her cousin on account of) her Fish husband. (She said,) "Yi′ni, how did it happen to you?" — "You did this thing to me." — "But your husband is a good one."

"Čan·ai′, let us go out for a walk!" They went out, came to a place, and began to eat. They also took a (fish-)head for (all) provisions. "Čan·ai′, throw a bone at me!" The other one said, "I will not [throw]." (Kĭlu′) said, "(Do it!). We shall gain much by it."

She threw the bone at her, but it did not stick (to her face). She took it and glued it on with her saliva. At last it was (sticking) all right. "O Čan·ai′! leave me (alone)!" She left her (and went away). "Čan·ai′, I did not become a kamak." (The other one) again came back. She said again, "Leave me (alone)! Go home and say, 'She has become a kamak!'"

Big-Raven said, "It is her own mind. Let her be (wherever she desires)." Kĭlu′ [falsely] pretended to be crying, then she fell asleep. She also woke up; and there was Fish-Man. He said, "Enough, it is all your pretensions." She got up, and Fish-Man married her. They also staid there and caught plenty of fish.

After some time they went home, to Big-Raven's house. People said, "They have brought Kĭlu′." — "Our Kĭlu′ became a kamak." She said, "I am here, I came! Fish-Man married me." There (both Fish-Men) lived. They were quite successful in catching fish. Yini′a-ña′wgut and her cousin brought forth sons. They bore some male children. That is all.

21. Big-Raven and Fox.

Dialect of Pa'llan.[1]

Qutkı'nnaxu gergiñe'ļqılin, vi'tvitpi gayo^{ɛ}'oļen, gi'vlin, "Qa'iñun meļ-gı'rniku, ya'vač ata'ļıñka." Ga'ateļin, a'ñqak geni'reļin. Ļıgı'mmen gewge'ļin, keli'ļa^{ş}n gayo^{ɛ}'oļen, ļıgı'mmen E'nkıta gi'vlin, "Qa'iñun meļ-gı'rniku, ya'vač ata'ļıñka." Ga'ateļin a'ñqak.

Me'mıl gayo^{ɛ}'oļen, ga'ateļin a'ñqak. Riri'ñe gayo^{ɛ}'oļen, geni'reļin. Yu'ñiy gayo^{ɛ}'oļen, va'sqın ye'pluq nımei'ñäqin yu'ñiy, att'ı'yuļ geni'reļin. Ļıgı'mmen gewge'ļin, va'sqın gayo^{ɛ}'oļen gekeli'lin yu'ñiy. "Vai-i' yu'ñiy!"

A'ttı nı'mnımu gakıtaiñe'ļqılin. A'ttı Ta'ññın-i'rrıt gayuñpe'ntaļen vaļa'ta gepi'riļqıļa. A'ttı givi'niļqıļa, gaļa^{ɛ}'ulin, Ena'nna a'ttı gečeñ'ače'ñıļqılin. A'ttı rıkrı'ñık gereˊļqılin, E'nki genaļpuño'ļqılin mı'tqa. Gemeiñeyı'nmılin, a'ttı gathai'tıļen, geti'ñemyılin.

Ta'tolata[2] gaļa^{ɛ}'ulin. "Me'nqut ku'rıtkın?" — "Umyu'm!" I'vıtkın, "Tı'nna?" I'vıtkın, "Tumyu'm!" Ļıgı'mmen e'wın, "Tı'nna?" E'wın, "Yuñyu'ñ!"[3] Mı'tqamıt get'e'lin Enı'kkı tā'n'aw.

"Qai'ļım, tetemı'tqañın." A'ttı ku'm'ukum gelpi'rtelin a^{ş}'tta-qa'meñ. Qutkı'nnaxu getemi'tqanlin ne'm'ek. A'ttiyaq tato'lape getei'kılin mesqa'ven, a'ttı gerı'yalin, genñıve'lin Qutkınnaxu'nak. A'ttı Enñi'n rıya'-vi'ļa Enñi'n ga'nmıļen. Tenma'vıļa^{ş}n.

See p. 6.

[2] The fox, in the Koryak and Chukchee, is usually a female, Fox-Woman.

21. Big-Raven and Fox.[1]

Big-Raven walked along the sand-spit, and found a small ringed-seal. He said, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it, and threw it into the sea. He walked farther on, and found a spotted seal. He said as before, "It seems that if it were a good catch, it would not lie so far (from the water)." He kicked it into the sea.

Then he found a thong-seal, and kicked it into the sea. He found a white-whale, and threw it into the water. He found a whale, and another whale, quite big (bowhead whale), and he threw it in still farther. He walked on, and found a striped whale. (Then he said,) "Here is a good whale!"

Then he called aloud to the neighboring people. A number of Chukchee rushed for the whale, knife in hand. They were approaching. He looked on them and felt frightened. So he entered the mouth of the whale. There he began to suck in the whale-oil. He filled his mouth full, then he jumped out and flew away.

A fox[2] saw him. "Where do you come from?" — "From the whale." She says, "What?" He says, "From the whale." She said again, "What?" — "From the whale!"[3] Then the oil dropped down directly on her (back).

"That is good. I gathered some oil." She wrung out her coat in a dogs'trough. Big-Raven also gathered oil (for himself). Then the small fox prepared a cake of (berries and other) vegetable material, and sent it to Big-Raven to show her gratitude. With these return-payments, however, she killed him.[4] It is finished.

[3] The first two answers are given by Big-Raven with mouth closed; the third, with mouth open. They are also imitative of the cry of the raven.

[4] Evidently by poison mixed with the berries.

22. Eme'mqut and Envious-One.

Dialect of Paren.[1]

Nɪpaivatɪ'čñɪn mitɪ'w Ememqu'tinak lu^{ƨ}'nin, ɪ'wnin, "Me'nnu lu^{ƨ}'wan, mɪnyo^{ƨ}oga^{ƨ}'an. Ġŭ'mlɪñ vus nayo^{ƨ}oga^{ƨ}'an niwga^{ƨ}'an "Toq, yawo' eɬekɪ'mkɪn mɪpaɬausqa'wa." Ña'nɪ-yax Ememqu'tinak peɬa'nen Nɪpaivatɪ'čñɪn.

Ñɪvoɪ' eɬekɪ'mkɪmɪk, ine'ñeyik, pl̥ɪ'tkui. Yäqqaɪ'-qun qatɪ'. Va^{ƨ}'yuk nɪ'tkinek mel-ñe'wɪs·qat ñe'wänu l̥ɪ'ñnin. Ñane'nɪnak Nɪpaiva'tɪčñinak pe'nin qun ɪm Uwe'ñpilɪñ nanyaita'tɪnat. Tɪ'tequn niwga^{ƨ}'an, "Ġle'gi. Ñe'wɪs·qätit mɪnɪntenčɪte'wnet!"

Ña'nɪ-yax Nɪpaivatɪ'čñɪn, "Yawo', čɪčeLe'ñɪn!" A'mɬɪñ-van kɪtve'-lɪ'ga penčɪ'ykɪn, ñe'wɪs·qät pêɬhɪnolñɪ'toɬa yɪ'san ġattaɪ'ɬen. Čɪtavaña'nnen. Če'tɪk va'čañ äče'aɬa êɬhɪtaw-ñu'tkinen čɪmoɬɪtawɪtkoñu'tkɪnen.

Va^{ƨ}'yuk yetha'as ña'nɪ-yax. Ememqu'tina ñe'wɪs·qat nenčɪmpetha^{ƨ}'an. Nanatvuga^{ƨ}'an. Ñe'nin Nɪpaiva'tɪčñɪnin nenewuyetha^{ƨ}'an, oma'ka yu'ñyu-veli'ta. "Ñe'wɪs·qätɪt mɪnɪntenčɪte'wnet!"

Naitoga^{ƨ}'an "Awe'n, ewliɬashɪla'n·aqu ewloiñɪla'n·aqu." Exune'če penčɪ'tkɪnen ñe'wɪs·qät talñathɪsñɪ'nvə. "E'wun-van ya'ɬvuñnen." To, ñe'nin Ememqu'tinin ñe'wɪs·qät naitoga^{ƨ}'an. Nɪpaivatɪ'čñɪn vi^{ƨ}gi.

Oma'ka yu'ñyu-veli'ta poxɬa'nñui. Nenumke'wɪn. Čɪgɪ-čeñe'wgi. E'wañ, "ġeyɪ'ɬqat-gŭm." Mu'qun yɪshɪ'ykineu čo'nñonenau Eni'neu qaɬaɬvɪnɪ'ñqo ganto'ɬenau. Ġŭ'mɬɪñ

[1] See p. 6. This is evidently a fragment of a larger tale, but the narrator knew no more.

22. Eme'mqut and Envious-One.[1]

The next morning Eme'mqut saw Envious-One, and he said to him, "Where did you see him? Let us go and visit him." Again they visited him, and said to him. "Oh, wait! we are going to roast the omasum on a flat stone." Then Eme'mqut left Envious-One.

He began to busy himself with the omasum, and to roast it. He finished this. Then he went away. After some time he took a fine girl for a wife. Envious-One brought to his home his former (wife) Little U'weñ. After a long time they said to each other. "Come here! Let us compare the beauty of our wives!"

Envious-One said, "All right! I will bring her." After that every time again he rushes at his wife. She had an overcoat fringed with reindeer-mane. He took her along. While on the way, he washed her quite frequently with (liquid from) the chamber-vessel, and (by rubbing) forced the blood into her face.

Then those two came. Eme'mqut's wife was hidden. They were going to bring the wives. Envious-One fed his wife sumptuously, giving her plenty of whale-blubber. "Let us compare the beauty of our wives!"

They brought them in. "Ah, but she has long lashes! She has large buttocks!" All the time he kept jumping over to his wife and re-arranging the parting of her hair. "Oh, surely she will came out the victor!" Then they brought forth Eme'mqut's wife. Envious-One swooned at the first look.

He had a diarrhea from that whale-blubber.[2] They took away the woman. Then he recovered his senses. He said, "I have slept." And really he began to eat

[2] It seems that he had eaten some whale-blubber with his wife.

naitoga$^{ɛ'}$an. Vi$^{ɛ'}$gi. Yıshı'ykineu ġenu'lineu ġŭ'mlıñ yıto'nenau.

Gŭ'mļıñ nenu'mkewın. Čıgıčeñe'wgi, ču'nineu yısgı'-ykineu qalalvını'ñqo ganto'ļenau. Va$^{ɛ'}$yuk, "Ǫime'ñen, qaļqathı'tık. Tıpa'aa^{ɛ}k." O'pta.

again the matter vomited from his insides. They brought in the woman again. He swooned.

That vomited matter, which he tried to swallow came out again. They took her away. He recovered his senses, and ate again that matter vomited from his insides. Then (he said), "I do not want it. Go away! I have had enough!" The end.

23. Big-Raven and Fish-Woman.[1]

(*In Six Dialects.*)

Big-Raven lived with his family. They had nothing to eat. He went to the sea, and found there Fish-Woman.[2] He brought her home. She cast forth spawn and they ate it. Then Big-Raven married Fish-Woman. Miti' grew jealous. Big-Raven went into the open. Then Miti' struck Fish-Woman and killed her. She cooked her flesh and ate of it. Some of it she left for her husband.

Then Big-Raven came home. "Fish-Woman, come out." Then that one who was just cooked, stepped forth from the rear storeroom. He came in and she gave him food. Then she said to him, "Just now Miti' has killed me, and cooked my flesh." The next day he went away again. Miti' again attacked Fish-Woman. She wrung her neck (and thought,) "This time I have killed her." Big-Raven came back and she revived again and gave him food.

[1] Compare Jochelson, The Koryak, *l. c.*, No. 104, p. 292.

[2] Literally, Piscis-Homo. More frequently used for the masculine (cf. No. 20, line 16).

After that Fish-Woman went away. (She said,) "Miti′ some day will make an end of me." Big-Raven came back, but she was not there. He came to the sea-shore and called out, "Fish-Woman, come here." — "I shall not come. Miti′ will try to kill me again." So he could not call her out. That is all.

Chukchee.

Ku′rkɪlɪnti[1] nɪtva′qênat, nɪgitte′tqinet. Añqa′-gêlê′ê, ɛn·qa′m ɛ′nnin ora′wêɬan lu^{ƨ}′nin, rɪrai′tannên. Le′lhä gêčhêtɪ′tkoññoi, ɛnqa′n nano′ññoa^{ƨ}n. ɛn·qam Ku′rkɪlɪnä ma′tanên. Miti′ ɛ′nɪkɪ kɪña′tɪñoi. ɛn·qam Ku′rkɪl nota′gtɪ qäti′. Miti′nä kɪ′plɪnên, tɪmnên, ɪpa′nnên, ru′nin. Čɪ′mqŭk uwa^{ƨ}qočê′gtɪ pêla′nên. ɛn·qa′m Ku′rkɪl pŭkɪ′rgi^{ƨ}. "ɛ′nnɪ-ñe′ut, qanto′gê^{ƨ}!" Yañai′pŭ ñɪtoi′, gɪnmɪ′lkin ɪpa′jo. Res·qɪ′wkwi^{ƨ}, teqeme′ñgi^{ƨ}, iu′nin, "Gɪ′nmɪl Miti′nä gêna′n-mɪlên ŭm, gêna′paɬên." Ne′me ɪrga′tɪk ewkwe′tyi^{ƨ}, ne′me Miti′nä pê′nřɪnên. Le′ut rɪka′wraunên. "I′gɪt tɪ′nmɪn." Ku′rkɪl ge′eɬin, ne′me čɪkeye′wkwi^{ƨ}, ne′me teqeme′gnin.

ɛn·qa′m ɛ′nnɪ-ñe′ut ra′gtɪê^{ƨ}. "Miti′nä quli′nikek rênan-qo′npŭñaw." Ku′rkɪl ye′tti^{ƨ}, e′un ui′ñä. Añqa′gtɪ ge′lqäɬin, vañêi′pŭñoê^{ƨ}, "Qɪye′tyi^{ƨ}, ɛ′nnɪ-ñe′w-i-gɪr!" — "Qarê′m mɪye′tɪk! Miti′nä-m ne′me rêna′nmɪ." Qo′npŭ eiñe′uk luwau′ñên. Erre′č.

Koryak, Kamenskoye.

Quyqɪnn·aqu′nu vañvoɬai′ke, peɬhanñɪvoɬai′ke. Añqai′tɪñ ga′ɬqaɬin, va^{ƨ}′yuk ɛnnɪ′mtɪɬa^{ƨ}n gayo^{ƨ}′oɬen, ganyai′taɬen. Ɬa′ɬña gapewyañvo′ɬen, ñanena′ta gawyeñvo′ɬenau. Va^{ƨ}′yuk

[1] Aqan·qau′, the Maritime Chukchee man, who made for me the Chukchee translation of this tale, though a native of the Pacific coast, pronounced not Ku′urkɪl, but Ku′rkɪl as do the people on the Kolyma (cf. Bogoras, Chukchee Mythology, *l. e.*, vol. vii, p. 315, footnote 2).

Quyqınn·aqu′nak ƣama′taḷen. Miti′ ña′nyen gaqanñıtčoñvo′ḷen. Va^{ƣ}′yuk Quyqınn·a′qu notai′tıñ ƣa′ḷqaɻin. Miti′nak gata′ḷaḷen, ƣa′nmıḷen, ƣapa′ɻen, ƣanu′lin. Čŭ′mkup qḷa′wuḷıñ ƣape′ḷaḷen. Va^{ƣ}′yuk Quyqınn·a′qu ƣaa′ɻin. "E′nni-
5 ña′wgut, qanto′ge!" Yıno′ñqo ganto′ḷen, wotta′ken apa′tassa^{ƣ}n. Ƣaya′ḷqıwlin, ƣaqamı′tvaḷen, e′wañ, "Wo′tto Miti′nak ena′nme, enapa′te." Ƣŭ′mḷañ miti′w ƣa′lqaɻin, ƣŭ′mḷañ Miti′nak ƣape′nyıḷen. Ƣaḷa′wtıntılin. "Wo^{ƣ}′tvañ tı′nmın." Quyqinn·a′qu ƣaa′ɻin, ƣŭ′mḷañ ƣačhičaña′wlin,
10 ƣŭ′mḷañ ƣaqamı′tvaḷen.

Va^{ƣ}′yuk E′nni-ña′wgut ƣayai′tıḷen. "Miti′nak va^{ƣ}′yuk yenanqonpŭña′wı." Quyqınn·a′qu ƣaa′ɻin, a′wun ui′ña. Añqai′tıñ ƣa′ḷqaɻin, ƣañvo′ḷen aiña′wık, "Qıya′the, E′nniñawgo′t!" — "Qayo′m mīḷa′k! Miti′nak ƣŭ′mḷañ yêna′nmı."
15 Qo′npŭ aiña′wık ƣapka′wḷen. Aččo′č.

Koryak, Qare′ñın.

Quyqınn·aqu′nu i′tıḷkılı, pilhe′tıḷkıḷı. Inu′ñkı ƣe′ḷqaɻin, ora′wŭcak Ennı′mtıḷa^{ƣ}n ƣayo^{ƣ}′oḷen, ƣanrai′taḷen. Le′ḷñä ƣapi′wteḷkıḷ(in), Ennina′ta ƣewye′ḷkıḷı. Ora′wŭcak Quyqınn·aqu′nak ƣaña′wtınlin. Miti′ Enni′n ƣakinca′tıḷkıḷi(n).
20 Ora′wŭcak Quyqınn·a′qu no′tañ ƣe′ḷqaɻi(n). Miti′nak ƣa′tkŭpḷıḷen, ƣa′nmıḷen, ƣekukei′vulin, ƣenu′lin. Čŭ′mkup oia′kocik ƣeƣnu′lin. O′raw Quyqınn·a′qu ƣeye′ɻin. "E′nnıñe′wut, qanto′ge!" Ti′nuk ƣe′tkurḷı ganto′len, yanu′tken ƣakukei′vulin. Ƣere′ḷkılin, to′ḷkaḷ ƣantova′ɻen, ƣi′wlin,
25 "Ya′nut Miti′nak ena′nme, inekukei′vi." I′nnık mete′w ƣe′lqaɻı, i′nnık Miti′nak ƣape′ntıḷen. Ƣeḷe′wtıntılin. "E′chivan tı′nmın." Quyqınn·a′qu ƣeye′ɻı, i′nnık ƣachicaña′wḷı, i′nnık ƣaqami′tvaḷı.

Ora′wŭcak E′nnı-ñe′wut ƣarai′tıḷkaḷı. "Miti′nak ora′wŭcak
30 tenanqo′npŭñaw." Quyqınn·a′qu ƣeye′ɻı, e′wun i′tka. Inu′ñkı ƣe′ḷqaɻı, ƣañvo′ḷı qoqḷaḷha′tık, "Qıye′thi, E′nnı-ñe′wut!" —

"Igu't mĭle'k! Miti'nak i'nnık tena'nmŭñe." Qo'npŭ qo'qļak gapka'wlı. Tenma'wıļen.

Koryak, Lesna.

Qutkınn·axu'nu i'tıļkılin, peļhaļa'tkı. A'ñqañ ge'lqaɬin, ora'wač Ennı'mtıļan gayo^{g}'oļen, ganrai'taļen. Ļe'ļña gepi'vivelin, Enñi'nat gewye'ļkılın. Ora'wač Qutkınn·axu'nak gaña'wtınlin. Miti' Enñi'n gači'ntawļen. Ora'wač Qutkınn·a'xu no'tañ ge'lqaɬin. Miti'nak ga'tkıpļıļen, ga'nmıļen, gekukei'vılin, genu'lin. Čı'mkup uia'qucita gape'ļaļen. Ora'wač Qutkınn·a'xu geye'ɬin. "e'nnı-ñe'wut, qanto'ge!" Ti'nuk ge'tkurļı ganto'ļen, yanu'tken gekukei'vılin. Gere'ļkılin, gaqamı'tvaļen, gi'vlin, "Ya'nut Miti'nak ena'nme, inekukei'vi." Ļıgı'mmen miti'w ge'lqaɬin, ļıgı'mmen Miti'nak gape'ntıļen. Gele'wtıntılin. "E'čhi-van tı'nmın." Qutkınn·a'xu geye'ɬin, ļıgı'mmen gečhıčeñe'wlin, ļıgı'mmen gaqamı'tvaļen.

Ora'wač E'nnı-ñe'wut garai'tıļen. "Miti'nak ora'wač tenanqo'npŭnaw." Qutkınn·a'xu geye'ɬin, e'wun e'ɬe. A'ñqañ ge'ļqaɬin, gañvo'ļen aiñe'wıtkuk, "Qıye'thi, E'nnıñe'wut!" — "Qate'mmı mıļe'kkı! Miti'nak ļıgı'mmen tena'nmı." Qo'npŭ aiñe'wıtkuk gapka'vļen. Tenma'vıļa^{g}n.

Kamchadal.[1]

K!u'txe^{g}n k!č!amjanļ'a^{g}n kcu'nl'kajukñın, kpilhe'tkajukñın.
Ku'txen qč!a'mjanļ'an junčči^{g}n, pi'ļheskıs.
Raven-Big's people are living, they are hungry.
Këx·a'nke ki'lkajukñın, x·ū ü'nč!in k!č!a'mjanl' kıčki'kñın,
Kex·a'nke pi'kikñın, x·u'xan ni'nčin qč!a'mjanl' kıčki'kñın
To the sea he went, then Fish-Person he found
kıntxıļa'kñın a'tınoke. Ñe'ļ'ñaļ ki'pctuin, nu'whel knu'-
kıntxıļa'kñın a'tnok. Ñe'nñaļ ki'pctuin, i'nuwhel knu'-
he brought her home. With roe she threw it out, with that they

[1] The first line of text is Kamchadal of coast; the second line, that of Sedanka.

kajukñɪn. X·ū K!utx kña'lxkɪñɪn (nu'whenk.)
käjukñɪn. L'i'l'i-ha'nxañ· Kutx kña'lxkɪñan (i'nuwhenkɪ.)
were feeding. Then Raven-Big he married her (on her.)
Miti' nu'whenk kxëkanl'ka'jukñɪn. Te'naq K!utx sö'nke
Miti' i'nuwhenkɪ kxêkanl'kä'jukñɪn. Te'naq Kutx zö'nke
Miti' with her grew jealous. Then Raven-Big to the (open) country
ki'lkɪñɪn. Miti' nu^{g} ñimcx ku'jiḷɪn, kl'a'm'an, kĭkuke'jɪn,
pi'kikñɪn. Miti' enu' himcx ku'jiḷɪn, kl'a'man kĭkoka'jon,
went. By Miti' this woman she struck her, she killed her, she cooked her
kɪtxa^{g}'ḷɪn. Kå'coñ qɪmja'nanke kɪ'nftɪli^{g}n. Te'naq K!u'tx
kɪtxa^{g}'ḷ'ɪn. K'a'con qɪmja'nanke ka'nɪjɪn. Te'naq Kutx
she ate her. Some to (her) husband she left. Then Raved-Big.
5 kk!ö'l'kɪñɪn. "Ü'nč!in ñimcx, kĭqu'mctɪxĭč!" Ku'tɪk [1]
q!ö'l'kɪñɪn. "Ni'nč!in himcx, kĭqu'mctɪxč!" Ku'texil
came. "Fish-Woman, come out!" From the rear storeroom
kĭqu'mctɪkñɪn, qla''nan kɪ'nclin. Kɪče'kñɪn, no'num kɪ'n-
qu'mctɪkñɪn, qla''nan kɪ'nclin. Kɪč!e'kñɪn, no'num kɪn-
she came out, that one recently cooked one. She entered, she brought
č!ɪhiin, kl'o'an, "Qlank Miti'nk l'a'mhŭmnen, kokajo'-
txɪḷa'kñɪn, klo'an, "Qlank Miti'nk l'a'mhŭmnen, kokajo'-
the food, she said, "Not long ago by Miti' she killed me, she
hŭmnen." Te'naq ku'ḷan kl'xå'lenk ki'lkɪñɪn, te'naq Miti'
hŭmnen." Te'naq ku'ḷan kl'xa'lenk pi'kikñɪn, o'net [1] Miti'
cooked me." Again to-morrow he went, again by Miti'
Ena'nke kpe'nckɪñɪn. Ktxɪn kli'pil'in. "Ne'nĭ ven
Ena'nke gape'nclin.[1] K!o'mtkaḷ ganka'vravḷen.[1] "Ne'nɪ ven
she attacked her. Her (neck) [head] she wrung. "This time
10 tl'a'mhɪn." K!utx kk!ö'l'kɪñɪn, te'naq kuña''nokñan, te'naq
tl'a'mhɪn." Kutx q!ö'l'kɪñɪn, te'naq ke'cx·likñɪn, te'naq
I killed her." Raven-Big came, again she recovered her senses, again
no'num ki'nč!ɪhiin.
no'num kɪntxɪḷa'kñɪn.
she brought the food.

[1] All these words and forms are borrowed from the neighboring Koryak (eastern branch).

Nu^{s}n ü′nč!in ñimcx a′tınoke ki′lkıñın. "Miti′nk lhi
inu′ ni′nč!in himcx a′tnok pi′kikñin. "Miti′nk ḷ'i′ḷ'i
Then Fish-Woman went home. "By Miti′ after a while

l'ı′mha′lhŭmnen." K!utx kk!ö′l'kıñın, e′wun kıme′čkıñın.
l'ımha′lhŭmnen." Kutx q!ö′l'kıñın, e′wun ktsxa′ḷkıñın.
she will kill me." Raven-Big came, and (there is) nothing.

Kĕx·a′nke ki′lkajukñın, kĭke′lkajukñın, "K!ö′lxč, ü′nč!in
Kex·a′nk pi′kikñın, keḷka′jukñın, "Q!ö′lxč, ni′nč!in
To the sea he went, he began to call, "Come (here), Fish-

ñimcx." — "X·ënč mk!ö′l'kıčın! Miti′nk te′naq l'ımha′l-
himcx." — "Hënčı mq!ö′l'k! Miti′nk te′naq l'ımha′l-
Woman!" — "I will not come! By Miti′ again she will

5 hŭmnen." Hälč! o′č!kı ku′tuin. Tp!ı′nlxun.
hŭm." Halč! o′č!alel ku′tuin. Tpı′nlxun.
kill me." Altogether to call her he could not. That is all.

24. Kĭlu′ and Monster-Man.

(*In Three Dialects.*)

Yini′a-ña′wgut and her sister went out for a walk. Yini′a-ña′wgut looked ahead and espied something. "What is there? Look at it!" Kĭlu′ looked, and it fell down. "Just now you said, 'What is coming there?'" And it fell down again."

They came home and made a fire. Then there was a clattering at the entrance, Monster-Being came there. He sat down on Kĭlu′'s side. Oh, she pushed her cousin toward him. "You saw him first! Then be at his side!" As soon as her cousin went to sleep (with him), Kĭlu′ ran away out of the house. Even all her clothes were torn to shreds. They caught on the trees, and she pulled at them with violence. So, when she came to the river, she had on no clothes at all. The trees were catching even at her eyes. She pulled with violence, and even bled from the nostrils.

Then she came to the village, and the people laughed at her. "What has happened to you?" — "Indeed a kamak came and devoured my cousin. It was she who saw him first." — "Let us go and look at her!" They set off and moved on. They came and saw those two walking together. (The new-comer was) a very good young man. They said to Kĭlu', "If you had not run away, he would have married you."

Then Kĭlu' began to boast, "The suitor came first to me!" though it was not true at all. She envied Yini'a-ña'wgut because of her husband. He entered, (and proved to be) a very good young man, and Kĭlu' envied her sister to a great extent. Her cousin was married, (and not she). Oh, that is all.

Koryak, Kamenskoye.

Enñä$^{g'}$an wu'ssınau Yini'a-ña'wgutinti notantaga'e. Ña'nyen ļeļa'pıtčoñvoi Yini'a-ña'wgut va$^{g'}$yuk yo$^{g'}$onen. "Ña'no yı'nna E'nki qıgitaykını'gın!" Gu'mļañ ña'nyen Kĭlu' ļeļa'pekın, inña'tikın. "A'čhi ni'w-i-gi, 'Ña'no yı'nna ya'tıykın?' Me, gŭ'mļañ inña'ti."

Yaite'tı qatha'ai, oyeļannivo'ai, va$^{g'}$ak tı'LI-wus·his·he'tı. Am Enña$^{g'}$an Ye'ñtıñ-I'taļa^{g}n ya'ti. Inya'wut Kĭlu'nıkqaļ va'gaļe. Ña'nyen Kĭlu'nak ñaw-yiļa'ļñı-tu'mgın ñanıkañ-qaļai'tıñ upına^{g}ļı'nin. "Gı'ssa nıļa'pıtčui-gi. Čei'mık qat-vaykıne'-ge." Ki'čič ñaw-yiļa'ļñı-tu'mgın yıļqa'tı, a'wwi ñatñınoi'tıñ maļ-gınta'wi. Va$^{g'}$yuk kimi'tau neka'ñvoļai qo'ñvoļai, u'ttık gıvaļai'ke, kıtınve'tıtkınen. Va'amı tıļai', ui'ña yı'nna. Gaļa'ma u'ttık gıvaļai'ke, kıtınve'tıtkınen. Moļata'ñvoļai a'wun e'ñveļma.

Va$^{g'}$yuk tıļai', ata's·hu natčıga$^{g'}$an "Quyaxļa'ntık?" — "I'pa a'nam ña'nyen kama'kata nanu'va^{g}an. Ena'n ļeļa'-pıtčuļa^{g}n." — "Ña'añ mınyo$^{g'}$oļan." Ga'ļqaļinau, tawa'ñļai

ga̱la̱ñvo'l̥enau, ñêyas·hei'tɪ tɪl̥ai'vikɪ, o'nmɪ-mal̥-oya'ček. Kĭlu' newñɪvo'an, "Ai'geve ag̱nta'wka, gɪ'ssa hana^{g}-mata'-gê."

Ña'nyen Kĭlu' mal̥-taitɪñɪča'nñɪvoi. "Ya'not," e'wañ, Ga̱ŭ'mkɪñ gaya'l̥in ñawɪndu'la^{g}n." I'nmɪq ña'no ui'ña. Yini'a-ña'wg̱ut ñane'ninak aki'nu ga̱'l̥ñɪlin. Ga̱ya'lqɪwlin o'nmɪ-mal̥-oya'ček. Toq, ña'nyen Kĭlu' mal̥-akena'nñɪvoi. Ñaw-yil̥a'l̥ñɪ-tu'mg̱ɪn nama'tan. Toq, o'pta.

Koryak, Paren.

Enña^{g}'a wusa'nau Yini'a-ñe'wg̱utinti notantaga'as. Ñe'nin ļeļa'pɪtkonñoi. Yini'a-ñe'wg̱ut va^{g}'yuk yo^{g}'onen. "Ñe'no yɪ'nna ᴇ'nki qɪgitetkɪni'gɪn!" Gŭ'mļɪñ ñe'nin Kĭlu' lile'pɪtkɪn, inñe'etɪtkɪn. "Yɪ'shi ni'w-i-gɪs, 'Ne'no yɪ'nna ya'tɪtkɪn?' Ve, gŭ'mļɪñ inñe'ti."

Yaite'tɪ qatha'as, oyeļanñɪño'vas, va^{g}'yuk tɪluus·hɪs·he'tɪ. Am enñai' Če'ntɪñ-I'taļan ye'ti. Ečča'x-amei' Kĭlu'nanqaļ vaga'le. Ñe'nin Kĭlu'nak ñew-yiļa'l̥ñɪ-tu'mg̱ɪn ñanikañqaļai'tɪñ upɪna^{g}l̥ɪ'nin. "Ga̱ɪ'tča nɪl̥e'pɪtkui-gɪs. Qa'ča qatva'tkɪnen." Ki'tkis ñew-gi'ļa^{g} yɪlqe'tɪ, e'wčem ñas·hɪnoi'tɪñ mel-gɪnte'wi. Va^{g}'yuk kimi'teu nika'nñuļas qo'nñoļas, u'ttɪk ga̱ɪvaļa'tkɪs, kɪtɪnve'tɪtkɪnen. Vaia'mɪ tɪl̥ei', ui'ña yɪ'nna. Ga̱ļa'ma u'ttik ga̱ɪvaļa'tkɪs, kɪtɪnve'tɪtkɪnen. Mo'l̥ita'nñoļas e'wun ge'ñveļma.

Va^{g}'yuk tɪl̥ei', te'nñu netčɪga^{g}'an. Čaxļatkɪne'tɪk?" — "I'pa a'nam ñe'nin kama'kata nenu'wa^{g}n. ᴇna'n lil̥e'pɪtkuļa^{g}n." Ñe'čɪ mɪnyo^{g}'oļa." Ge'lqaļinau, tawa'ñļas gaļanño'l̥enau, ñečɪshei'tɪ tɪl̥ei'vɪtkɪs, o'nmɪ-mal-oya'ček. Kĭlu' newñɪño'gan, "Ai'geve eg̱nte'wka, gɪ'tča nana^{g}mata'-gɪs."

Ñe'nin Kĭlu' mal-taitiñisa'nñɪvoi. "Yat," e'wañ, "Ga̱ŭ'mkɪñ geye'ļin ñewɪnn'u'ļa^{g}n." I'nmɪx ñe'no e'ļe. Yini'a-ñe'wg̱ut ñeni'ninak aqi'nu ge'l̥ñɪlin. Ga̱eye'lqɪwlin o'nmɪ-mal-oya'ček To, ñe'nin Kĭlu' mal-aqine'nñɪvoi. New-gi'ļa^{g}n nama'tan. To, o'pta.

Koryak, Qare'ñɪn.

Enn·a^{ɛ}'an wuti'nau Yiñe'a-ñe'wgutɪnti ganotanta'ļkɪļat. Ña'nɪ lile'piļki. Yiñe'a-ñe'wgut o'raw yo^{ɛ}'onen. "Ña'nɪ tɪ'nnaq, ña'nɪ qɪgite'tkɪnɪ!" I'nnɪk ña'nɪ Kĭlu' lile'pɪtkɪn, inñe'tkɪn. "Eshi i'vɪtkɪn, 'Na'nɪ tɪ'nna ye'tkɪn?' Mei, i'nnɪk inñe'ti."

Rai'tɪļkɪļat ye'tɪlkɪļat, uyiļa'tɪļkɪļat, o'raw tɪ'LI-wurgɪrge'tɪ. E'n·kɪ Te'ntiñ-I'tɪļän ye'ti. Amei', Kĭļu'nañqaļ vaga'ļe. Ña'nɪ Kĭlu'nak ñaw-yiļa'ļñɪ-tu'mgɪn ña'nenqač upɪn'aļɪ'nin. "Ġɪt nɪɻe'pɪtkui-gɪt. Nura''a qi'tkɪnin." Ki'tkit ñaw-yiļa'ļñi-tu'mgɪn yɪ'ļqäļkɪ, eut ga'rgɪnok mel-gɪnte'wi. O'raw kimi'teu neka'lkɪļat qu'ļkɪļat, u'ttɪk ġɪva'tkuk kɪtɪnve'tɪtkɪnen. Vaia'mɪ tɪļei', e'ɻe tɪ'nna. Ġaɻa'ma u'ttik ġɪva'tkuk kɪtɪnve'tɪtkɪnen. MuLi'tɪļkɪlat gagi'n·kiɻama.

O'raw tɪļei', kri'ru ne'ssɪn. "Taxļatkɪne'tkɪ?" — "I'pa tɪ'nna ña'nɪ kama'kat ne'nun. Ena'n lile'pīlin." — "Na'ttañ mɪnyo^{ɛ}'oļa." Ġeļqaɻe'ñi, ta'vļat geļeļkɪļe'ñi, ñiterge'ta tɪļai'vɪļkɪļat, nime'lqin ora'cek. Kĭlu' ni'vɪļkɪn, "Ai'geves eginte'wka, gɪt nana^{ɛ}mata'-gɪt.

Na'nɪ Kĭlu' mal-taqli'nñɪļkɪ. "Ya'nut," e'wun, "Ġū'mmŭkɪñ geye'ɻɪ ñewɪnyu'ļa^{ɛ}n. Em ña'ni i'tka. Yiñe''a-ñe'wgut ñane'ninak aqi'nu ge'ļñilin. Ġere'lqɪwlin nɪmɪ'sax-ora'cek Toq, ña'nɪ Kĭlu' mal-aqine'tɪļkɪ. Naw-yiļa'ļñi-tu'mgɪn nama'tan. To, tenma'vɪļen.

APPENDIX I.

Songs.[1]

1.

It seems that I am going to sing of Qutx and his family. I have a wife Aḷñatva'gaḷ I will sing of the people of Ye'ḷmeḷ.

2.

I shall recover my senses, I shall have rest. Simply with fly-agaric (I have stunned myself). I shall recover my senses, then I will simply run to my sweetheart. I will sing of my bad children.

1.

Qayiñu'n ña'no e'wañ. Qo'txɪñinu mɪnai'ñawnau. Ġŭ'mma
It seems there he says. Qutx and his family I will call of them. I

ġaḷñatvagaḷña'wlen. Ġŭ'mma Yeḷme'ḷɪnu mɪnai'ñawnau.
with a wife Aḷñatva'gaḷ (Strongly-Sitting-One). I the people of Ye'ḷmeḷ I will call of them.

2.

Mɪčhɪčaña'urkɪn, tɪmtɪne'urkɪn, a'ttau wapa'qata. Mɪčhɪča-
I shall recover my senses, I shall have rest, simply with fly-agaric. I shall

ña'urkɪn am-vɪ'n·va-ñawê'tɪ. Ġumni'n a'ččiñ kmi'ñɪt
recover my senses mere to the secret wife. My bad children

mɪnai'ñawnau.
I will call of them.

[1] These two songs were written down from the phonographic records of Mr. Jochelson (No. 2 and No. 7 on his list). The first is in Koryak of Kamenskoye; the second is Chukchee in grammar and phonetics, and Koryak in vocabulary. It was obtained from an old Reindeer Chukchee of Parapolski Dol, who had lived for a long time among the Reindeer Koryak.

APPENDIX II.

Constellations.

Note. — In the lists given below, the numbers in parentheses indicate different dialects, as follows:

(1) Chukchee.
(2) Koryak of Paren, according to Jochelson.[1]
(3) Koryak of Kamenskoye.
(4) Koryak of Qare'ñɪn.
(5) Koryak of Lesna.
(6) Kamchadal of the coast.

Polar star.

(1) Ilu'k-e'ñer (= motionless star).
A^{s}lqe'p-e'ñer (= nail-star).
(2) Ačka'p-aña'y (= nail-star).
(3) Alqa'p-a'ñay (= nail-star).
(4) Elke'p-e'ñer (= nail-star).
(5) E!ka'p-e'ñer (= nail-star).

Ursa Major.

(1) wɪyotkɪña'ulɪt (= sling-throwers).
(2) elwe'-kyeñ (= wild reindeer-buck).
elwe'-eñe'y (= wild-reindeer star).
(3) ɪ!va'-kyɪñ (= wild reindeer-buck).
ɪ!va'-a'ñay (= wild-reindeer star).
(4) ɪ!va'-kɪ'rɪñ (= wild reindeer-buck).
(5) mai'ñɪ-kɪ'rɪñ (= large reindeer-buck).
(6) kɪ'rɪñ (= reindeer-buck).

[1] Judging by the transcription, the names of constellations given by Jochelson are of Paren origin. They all have *e* instead of the *a* of Kamenskoye. *Ačka'p-añai'*, however, is either a Kamenskoye form, or, in Paren dialect, a second form of the stem used in oblique cases (cf. p. 4). I have also corrected some evident errors (cf. Jochelson, The Koryak, *l. c.*, vol. vi, p. 123); namely, *eñe'y* instead of *eñen*, *Enan'venañ* instead of *Ena'nvenanāña*, *Yekeñe!a'tɪlɪn* (or also *Yekeñe!a^{s}n*) instead of *Yeke'ñelaqlɪn*, *Ulve'-iy-i'mti!a^{s}n* instead of *Ulveiyinitila^{s}n*.

PLEIADES.

(1) ñaus·qaǰo′mkɪn (= group of women [2]).
(2) ke′tmet (= little sieve).
(3) ka′tmač (= sieve).
(4) ke′rmes (= (sieve).
ɪḷva′u (= wild reindeer [pl.]).
(5) ke′rmes· (= sieve).
(6) nö′jicx (= string).

CASSIOPEIA.

(1) ɪlve′t (= wild reindeer [pl.]).
(3) ñawɪs·qatɪ′mkɪn [1] (= group of women [2]).
(5) qai-kɪ′rɪñ (= small reindeer-buck).
(6) x·ai′hene (= wolf).

ORION.

(1) rulte′nnin (= crooked one).
(3) yu′ḷt-a′ñay (= crooked star).
(4) ruḷte′yet (= crooked one).
woḷva′kɪ-r-ɪ′mtiḷa^{s}n (= crosswise-bow carrier).
(5) ruḷte′yɪlɪn (= crooked one).

BELT OF ORION.

(2) ena′nvenañ [3] (= handle of scraper).
ulve′-iy-ɪ′mtiḷa^{s}n (= crosswise-bow carier).
(3) vu′ḷvɪ-iy-ɪ′mtɪḷa^{s}n (= crosswise-bow carrier)
(6) kantc (= long scraper).

[2] "Group of women" is the name of the Pleiades among the Chukchee, and of Cassiopeia among the Koryak of Kamenskoye. One of these women is called by the Koryak of Kamenskoye Yini′a-ña′wgut, and another Kĭlu′.

[3] Among the Chukchee, the Belt of Orion is considered the crooked back of the archer Rulte′nnin. It became crooked because his wife struck at it with her tailoring-board, or, according to another version, with the wooden handle of her scraper. Among the Reindeer Koryak, the Belt of Orion is called Kĭlu′-ena′nvenañ ("Kĭlu′'s handle of scraper"). The Koryak archer, who carries his bow crosswise, is evidently identical with the Chukchee archer with the crooked back.

Milky Way.

(1) čigei′-ve′em (pebbly river).
(2) ya^{g}′-ve′yem (= clay river).
(3) čegai′-va′am (= pebbly river).
ya^{g}-va′am (= clay river).
(5) a′r'u-vei′em (= muddy river).
(6) kīx· (= river).

Corona Borealis.

(1) omqa′-ya′gɪlhɪn (= polar bear's paw).
(3) kawa′t-oi′pɪn (= fish-heads stuck in).
(4) Kĭlu′-pḷa′kɪḷñɪn (Kĭlu′'s boot).

Aldebaran.

(1) čê′ɻo-ma^{g}′qɪm (= copper arrow-head).
(3) čɪčɪ′ḷo-xmä′-ḷa′wut (= copper arrow-head).

Altair and Tarared.

(1) pegɪ′ttɪn.
(3) pagɪ′ttɪn.[1]

Capella.

(1) čŭ′mñɪ (= reindeer-buck).
(2) yekeñeḷa′tɪlɪn (= driving with reindeer).
(3) gakä′ñɪḷa^{g}n (= one driving with reindeer).
(5) geke′ñɪlɪn (= one driving with reindeer).

Wagoner.

(1) čŭmña′-nlete′tɪlɪn[2] (= reindeer-buck carrier).

[1] According to Mr. Jochelson, Pege′ten ("suspended breath") is the name of the Morning Star. I was unable to ascertain the derivation of this word.

Some stars in the constellation Wagoner are also called geke′ñɪlɪt "reindeer-drivers"); cf. Bogoras, The Chukchee, *l. c.*, vol. vii, p. 308.

VOCABULARY.

A circle under a letter indicates that the stem is strong (see p. 4).

Ch. Chukchee.	P Paren.	A Active (transitive).
K Kamenskoye.	Pal. Pallan.	M Medial (intransitive).
Les. Lesna	Qar. Qarenin.	

KORYAK–ENGLISH.

Stems.

ɪm̥ (used only in compounds), all
 ɪ′mɪn-, ɪ′mɪñ-, ɪ′mɪ- (Ch. ɪm-, ɪmɪlo′), all 76.15
ɪnp, old
 ɪnpɪ- (Ch. ɪnpɪ-), old
 nɪnpɪqin, he is old 47.1
ɪñ, glue
 ɪ′ña (Ch. ɪ′ñɪñ), glue
 ɪña′tekɪn (Ch. ɪña′arkɪn), to glue 88.9
ɪla, proper name (male) 52.3
ɪlalu′ (term of endearment), the youngest one 32.8
ɪlñɪtat, sinew thread
 ɪlñɪta′tikɪn M, to prepare sinew thread 82.18
ɪlla′! (used only among females), O girl! O woman! 48.7 (cf. Ch. ña′ul! O woman!)
ɪl̥v-. See el̥v
l̥L, g̊L, mother
 ɪl̥a^{g}′, el̥a^{g}· (Ch. ela′), mother 33.3
ɪl̥a′nyo̥, youngest
 ɪl̥a′ñi (Ch. ele′ñi), the youngest brother or sister 23.7

ech, they (cf. ach)
 e′čči (Ch. e′rrɪ), they (absolute form subject intransitive) 12.1 (cf. a′čči)
en, he
 e′nnu, a′nnu, he, that one 19.1
 e′nɪk (Ch. enɪ′k), possessive
 ena′n (Ch. ena′n), subjective form 20.8
 eni′n, ani′n (Ch. eni′n), his
enin-, that one
 eni′n, ena′n (Ch. e′nqan), that one 17 6
 e′nkɪ (Ch. e′n·kɪ), there 12.6
 enke′ (with accent of exclamation on the last vowel) 13.7
 e′ñkɪ 13.5
 e′nkɪta Pal., likewise 90.4
 enña^{g}′an (Ch. en·ñi′n), thus 13.1
 enñi′n·ač, this much, to such degree
enkaya
 enkaya′ykɪn M, to snore 28.4
enn, fish
 ennā′n (Ch. ennē′n), fish
 ennɪ′mtɪla^{g}n, Fish-Man 88.1
 e′nnɪ-ña′wgut, Fish-Woman 96.4
ennan K, ennen· P, one
 enna′n K, enne′n· P (Ch. enne′n·), one
 enna′niku, in the same place 80.7
g̊L, father
 el̥i′n (Ch. elɪ′gɪn), father 54.6
g̊L. See l̥L

aąte, kick
aa'tetkɪn Pal. (A), to kick 90.6
ayɪw, blame
ayɪ'wikɪn M, to use bad language
yayɪwa'wikɪn A, to blame somebody 74.19
ąyɪčña, lying on side
a'yɪčña (Ch. a'rɪčhA), lying on side 31.8
ayɪcñatva'ykɪn (Ch. arɪčhatva'rkɪn), to lie upon side
ayat, fall
aya'tikɪn M (Ch. ere'erkɪn), to fall down
yaya'tikɪn M (Ch. rere'erkɪn), to make something fall down 56.8
ayiyai
ayi'yai, upright blocks of ice on the frozen sea 64.25
ayi'kvan, nevertheless, at least 18.1
ayu, revive
ayu'ykɪn M (Ch. eiu'rkɪn), to revive
yayu'ykɪn A (Ch. reiu'rkɪn), to revive somebody 61.7
ąia, storehouse
ai'an, storehouse 36.8
aia'ñač, since, as long as 70.4
aiv, alms
aiva'ai (Ch. ei'veeï), present, alms (in victuals)
aiviąai'kɪn A (Ch. eive'erkɪn), to give some meat to neighbors as a present or alms 63.11
ąim, water
ai'mekɪn (Ch. ai'mɪrkɪn), to fetch water 17.7
ai'mɪnañ (Ch. ai'mɪn), watering-place, ice-hole
aimak, cover
aima'kikɪn A, to wrap up, to cover all around 84.9
aiġ, odor
aiga'ai (Ch. eige'ei), odor coming with the wind 63.6
aige'tɪ tɪą'ykɪn (Ch. aigê'tɪ tɪle'rkɪn), he moves on, crossing the wind
Ai'gɪḷɪ, With-Odor-Averter 63.7
Ai'gɪnvɪn, With-Odor-Pusher-Away, 63.6
ai'gewe (Ch. ai'vE), yesterday 78.26
ai'kɪp, fly-eggs 45.2
aiñaw, call
aiña'wikɪn M, A (Ch. eiñe'urkɪn), to call 33.6; 47.3
ai'ñun, long ago 61.1
awa-nñi
a'wa-, in a good manner
awanñi'ykɪn M, to sew well
awa'nñi-ñaw, seamstress 25.2; 61.13
awyi
awyi'ykɪn M, to eat 12.5; 20.7
yawya'tɪykɪn (y-awya'tɪykɪn) A, to feed, to make eat 72.8
a'wun (Ch. e'un), but 96.12
awwa', well, all right 30.5
a'wwi K, e'wčem P, immediately, just then 100.10
awnu'p, quite, very 64.11
a'wyęk, a'wyik,
a'wyek (Ch. ê'êkêlhɪn, i'ik), root of *Polygonum viviparum* 31.5
awi'wut. See avi'ut
ąwulpęl, fish-tail
a'wulpel-pel, diminutive 70.15
ap
a'pikɪn M (Ch. ɪ'pɪrkɪn), to be fastened 19.3
ąpą
apa'tekɪn M, A (Ch. ŭpaa'rkɪn), to cook 63.11; 96.3
apa'ña, ipa'ña (Ch. ŭpa'ñɪ), broth, boiled water 28.6
tapa'ñekɪn (t-apa'-ñ-ekɪn), to make soup 42.10
appa, father, grandfather 24.9
apt
apti'ykɪn M (Ch. e'ptɪrkɪn), to kick with one's feet, to trample half-scraped skin 72.24

avi'ut, awi'wut, quickly, in haste
ınan awi'wut, most quickly 70.12
am, all
am- (Ch. em-), whole, exclusive, all, mere, only
am-qaiu'iu-na'ḷhın (Ch. em-qaiū'-ne'l-hın), mere fawn-skins 22.10
am-ga'nmač, one to each (of the two) 70.21
-am (Ch. -am), particle 45.2
Amamqut K, Eme'mqut P, proper name 41.6
am
a'mu (Ch. -tgê'me), I do not know
ta^{g}'y a'mu, I do not know, how much 55.3
a'mḷiñ, do not care, do not mind 64.13
a'mḷiñ-van K and P, from this time on 92.10
a'mñuč, every time, all the time 53.1
amei'. See mai
ame'yaq (= a'me-yaq), how is he? 68.2
atau' (Ch. atau'), vainly, without reason 61.3
atau'-qun (Ch. atau'-qun), well, now; all right 14.8
ą̇taṣ·h
ata's·hu yıtčı'ykın, to make a laughing-stock of 100.15 (cf. Ch. ata'rge ne'-lırkın, to make a noise, to make a racket)
atv, boot
a'tva^{g}t (Ch. ä^{g}'ttwet), boot 41.5
atvai, hoof
atva'gḷiñın, hoof 48.8
a'ttı Pal., then 90.10
ą̇tta^{g}yoḷ
atta^{g}'yoḷ, down river, down the coast 39.7 (cf. Ch. a^{g}tto'ol, in front)
atta^{g}m, a^{g}m, bone
a'tta^{g}m (Ch. a^{g}'ttım), bone
atta^{g}mtıva'ykın, to spit out bones 56.8
a^{g}m-yat, the backbone of a fish, chiefly dog-salmon, dried with some meat on it, while the upper layer is cut off for drying apart 74.14
ass, since
a'ssa, as·s·o' (adv.), since, of the other day 18.5
assa'kin, that the other day, recent 52.6
assa, thigh
assäḷñın, thigh 46.9
as·ka'čıkılin, heedless, headlong (evidently a negative form, but the positive is unknown) 70.24
ač, ača, fat
a'čan, a'čın (Ch. e'čın), fat substantive) 15.4
ača'pil, little piece of fat 14.8
gača'lin (Ch. e'čılin), fat one
ača
ača'ykın M (Ch. eče'rkın), to pass water 14.2; 64.25
ačage'ñın, penis (literally, instrument for passing water) 80.20
ača'al K, äčeal P, snow soaked with urine 92.12
ača'ḷu (Ch. eču'nlhın), chamber-vessel 76.24
ą̇čą̇čhą̇t, laugh
a'čača'tekın, to laugh 19.2
a'ččıč (Ch. erre'č), only this, it is the end 23.2
ač, they
a'čči (Ch. E'rrı), they (absolute form subject intransitive)
a'čhin, their
ačhi (Ch. i'ġit), now. See yıshı
ačhi'kin, this here now 49.8
ačhiva'n (= a'čhi-van), from this time on 20.5; 54.3
ačhıñ, as·hıñ, seashore 23.2; 64.22
a'nau, all right 32.1
a'naqun (Ch. a'nı vai, a'nı ñan), and so 36.10
ą̇nyą̇, praise, cheer
anya'ykin A (Ch. anya'rkın), to praise, to cheer up 84.5

ann, ah 47.2
ą̈nnɪm, frost
annima'ykɪn M, to freeze
Annɪ'mayat, Frost-Man 38.9
ankaw
anka'wękɪn M (Ch. ENkäe'rkɪn), to cease, to deny 41.9
a'nku ɻɪñɪ'ykin A, to refuse 64.11
ą̈ñen, anger
anñenai'pekɪn (Ch. anñenai'pŭrkɪn), to be angry
anñɪčvɪna'wekɪn, to become angry 31.2
ą̈ñen, mind
a'nñen, mind, common sense
ENɪ'k anñena'ta, it is her own mind 88.13
an·a
an·a', grandmother, also the divining-stone 33.6
an·a'čoykɪn, to practise divination with the divining-stone 80.20
a'kyeḷ, also 28.6
akin K, aqin P, envy
aki'nu ɻiñɪ'ykɪn K (A), aqi'nu ɻɪ'ñɪtkɪn P (A), to envy 101.6, 29
akina'tikɪn K, aqine'tikɪn P (M), to envy 88.1; 101.7, 30
akuyičva'tikɪn M (probably aq-uyičva'-tikɪn, to make bad play), to do wrong 54.2
akiḷa^{g}'č, just now 54.8
akmit
akmi't-ikɪn A (Ch. eimi'irkɪn), to take 14.8
akmitkat
akmɪtka'tikɪn, akmɪs·qa'tikɪn (Ch. eimis·qäe'rkɪn), to stick 88.8
akmɪtka-tu'yaykɪn, to detach (literally, sticking-take off)
y-akmɪtka-tu'ya-w-ñ-ikɪn, to want to detach 86.13
aqɪt-aiña
aqɪtaiña'ykin M (probably aqɪt, blame; aina'ykɪn, to call), to scold 35.1 (see also kitaiña)
aqa, bad
a^{g}'cciñ (Ch. e'tqi), he is bad 22.6
aqa'-qḷa'wuḷ (Ch. aqa'-qla'ul), bad man
aqa'-liña'tikɪn (Ch. äqä'-liñe'erkɪn), to be afraid (literally, to be of bad heart)
a^{g}'ččɪñɪča^{g}n, the worst 30.7
aqačñ, dirt
aqačñuña'wekɪn M, to grow dirty, to soil itself
aqann·
aqa'nn·u yɪčči'ykɪn A, to hate, to feel hatred for 15.10
aquna'ča. See exune'če
agɪm, bag 28.5
agɪnñɪ, love
agɪ'nñikɪn M, to make love 72.23
agiñ, cave 62.6
ą̈^{g}al
a^{g}'aḷ (Ch. a^{g}lha'ttE [= a^{g}l-ha'ttE]), axe 63.4
a^{g}ya
a^{g}'yaykɪn A, to haul 51.7
a^{g}pa
a^{g}pa'ḷñɪn, flipper 58.6
a^{g}m. See atta^{g}m
a^{g}tt, dog
A^{g}'tta^{g}n (Ch. a^{g}'ttɪn), dog 48.8
ñaw-a^{g}ttan (Ch. ñeu'ttɪn), she-dog
a'tta^{g}ḷa^{g}n (Ch. a^{g}'ttɪlɪn), a man driving with dogs
atta^{g}'waw, dog's carrion 12.6
a^{g}'ttai (Ch. a^{g}ttE's·qän), fringe of dog-skin; any other fringe
ą̈attai'ḷen K and P, fringed 92.13
a^{g}tta'yan, dog-shed (literally, dog-house) 72.14
a^{g}s
a^{g}'sa^{g}n, cooked fish
a^{g}so'ykɪn, to eat cooked fish 66.4
a^{g}ḷ
a^{g}'ḷa^{g}ḷ, aḷa^{g}'al (Ch. ä^{g}'LÄ^{g}'l), excrement 12.5; 47.4

aᵍl̥a'tvekɪn M, to taste of excrement 29.4
aᵍl̥akɪ'mkɪm K, el̥ekɪ'mkɪn P (Ch. ele'mkɪn), *omasum* (literally, excrement-net) 92.3
a̰ᵍl̥o
aᵍl̥ona'tekin, aᵍl̥oña'tekɪn M, daylight is coming 31.10 (cf. Ch. aᵍlo'ñêt, the whole daytime)
aᵍlm, snow
aᵍlme'kɪn M, to shovel snow 15.9
aᵍ'l̥muɬqan, snowdrift 86.3
añɪnmɪɬat
añɪnmɪɬa'tikɪn M, to feel elated 84.17
a̰ñ̰aika̰
nañai'qaqen, awful
añai'qa-pɪ'tkekɪn, to thud awfully (against the ground) 84.10 (see (pɪ'tkekɪn)
añañ
a'ñañ (Ch. e'ñeñ), shaman's assisting spirit, God (Christian)
naña'nqin, full of shaman's inspiration 42.9
aña'ñɪl̥aᵍn (Ch. eñe'ñɪlɪn), shaman
añañya'ykɪn, to practise shamanism 33.7
añe', halloo! 49.3 (cf. Ch. a'nɪ, there you!)
a̰ñ̰qa, sea
a'ñqa, a'ñqan (Ch. a'ñqɪ), sea 13.3; 82.3
añq-o'ttoot (Ch. añq-əttoot), floating wood
añqa'ken (Ch. añqa'kên), belonging to the sea 76.17
a'l̥ɪmɪñ (Ch. a'l̥ɪmɪñ), nay; oh, well! 21.2; 74.1
al̥a, summer
al̥a'al̥ K, el̥e'el̥ P (Ch. e'leel), summer
al̥a'k (Ch. ele'k), in summer-time
al̥a'kin (Ch. ele'kin), adj. summer-
al̥a'ñit (Ch. ele'ñit), summer-time, summer season 31.10
al̥a'ñetɪna (Ch. ala'ñêtɪn), place of summer habitation
al̥aio'ykɪn (Ch. eleru'rkɪn), summer is coming 16.5
al̥a'-nɪmyo'lhɪn, summer habitation 58.4
al̥ait
nɪl̥ai'tɪqin (Ch. nɪle'gtaqin), awkward 46.1
al̥ai'tɪñ, awkwardly, not very pleasantly 82.4
al̥p, cheek
al̥pi'l̥ɪñɪn (Ch. elpɪ'lɪñɪn), cheek
al̥pɪ'ttam, cheek-bone 88.10
a'l̥va, another
al̥va'lin (Ch. elve'lin), another one 76.19
a'l̥va (Ch. a'lva), on another place 18.6
al̥ña, stingy
na'l̥ñaqin, stingy
al̥ña'wikɪn, to be stingy 17.1
al̥hal̥
al̥ha'l̥ikɪn A, to catch at something 72.20

yɪyiw (*initial*), -nyiw (*medial*), -nn·iw (*medial*)
yɪyi'wikɪn A, nom. past gann·i'wlin, to state, to define 76.16
yɪyɪl̥pat, yɪyɪmpat
čɪčɪl̥pe'tikɪn, čɪčɪmpe'tikɪn P (A), yɪyɪl̥-pa'tikɪn, yɪyɪmpa'tikɪn K, to hide 92.15
yɪp
yɪpe'kɪn A (Ch. yɪpɪ'rkɪn), nom. past gai'pɪl̥en (Ch. gai'pɪlên), to put on 18.1; 70.16
yɪp
yɪpi'kɪn A (Ch. yɪpɪ'rkɪn), nom. past ga̰i'pilin (Ch. ga̰ei'pilin), to stop up, to bar 14.10
yɪpɪyka̰l̥a̰ (*initial*), -npɪyka̰l̥a̰ (*medial*)
yɪpɪykal̥a'wekɪn A, nom. past ganpɪy-kal̥a'wl̥en, to strangle 82.7
yɪpɪtčav
yɪpɪtča'vikɪn M, to gnash (one's teeth) 49.8

yıpn, inner skin
yı'pın (Ch. rı'pın), inner skin 48.8
yıpạt, fit
yıpa'tekın A (Ch. yıpa'arkin), to fit, to make fit 33.8
yıpañ, hammer
yıpa'ña (Ch. rıpe'ñi), hammer (chiefly of stone) 43.2
yıv (*initial*), -nv (*medial*)
yı'vikın A, nom. past ga'nvilin (Ch. ru'urkın), to push off
Tıke'nvın, With-Smell-Pusher-Away 63.4
Ai'gınvın, With-Odor-Pusher-Away 63.6
yıv (*initial*), -nv (*medial*)
yıvi'kın A, nom. past ga'nvi̧len (Ch. ru'urkın), to scrape skins
yıvan·ñı (*initial*), -nvan·ñı (*medial*)
yıva'n·ñıkın A (Ch. ruwe'n·ñırkın), to skin 26.10
yıviy (*initial*), -nviy (*medial*)
yıvi'yikın A, nom. past ganvi'ylin, to pierce by pecking (a berry, an eye) 49.8
yıvinañ (*initial*), -čvinañ (*medial*)
yıvina'ñiqın M, nom. past gačvi'nañlin, to look in 59.1
yımgumg
yımgumga'tikın M (Ch. yımgumge'erkın), to feel afraid before some supernatural being 38.3
yıt
yıtı'ykın A, nom. past ga'ntılin (Ch. rıtı'rkın), to do something (auxiliary)
wa̧lo'ma tıntı'ykın-i-gi, I am hearing thee 18.2
yıtıwạt (*initial*), ntıwạt (*medial*)
yıtıwa'tekın A (Ch. rıtva'arkın), to spread snares, to set traps 36.5
-yıto̧ (*initial*), -ito̧ (*medial*)
yıto'ykın A (Ch. yıto'rkın), to get out, to bring forth children 44.7
yı'ttıt (Ch. rı'ttıt), cloud-berry (*Rubus chamæmosus*)
yıthewạt (*initial*), -ntıgıwạt (*medial*)
yıthewa'tekın A, nom. past gantıgıwa'-ḷen (Ch. rıthêwa'arkın), to forget 46.9
yıs
yıssı'ykın A (Ch. rı'rırkın), yıssı'tčuykın A (Ch. rırıtku'rkin), to untie 39.2
ina'ssınañ (Ch. ine'rričhın), marlin-spike (instrument for untying knots) 24.10
yıss, contents
yı'ssıyıs (Ch. yı'riir), contents
-yı'ssa^{s}n, -yı'ča^{s}n (Ch. -yı'rın), contents of 70.22
ya-yı'sa^{s}n (Ch. ra'-irın), houseful, family
yıčča'tikın, yıssa'tikın (Ch. yıre'erkın), thou fillest 17.3
ga̧ye'lin (contracted from ga̧yı'ssalin), 28.8
yıshı P, ačhi K, at present
yı'shı P, a'čhi K (Ch. i'gıt), at present, presently
yishi'ykin P, a'čhikin K (Ch. i'gıtkin), present, contemporary 92.23
yıči (*initial*), nči (*medial*)
yıči'ykın, to look for 80.19
yıčimaw (*initial*), -nčimaw (*medial*)
yıcima'wikın A (Ch. rıčima'urkın), to rip open, to break open 84.4 (see čima)
yıčičat (*initial*), -nčičat (*medial*)
yıčiča'tikın A (Ch. rıčiče'urkın), to inspect 56.5
yınu (*initial*), -nnu (*medial*)
yınu'ykınk (A), nom. past ga̧nnu'lin; yınu'tkın Qar., nom. past ga̧gnu'lin; to leave some part, 96.22; ga̧nnu-wai'a K, leaving something, 46.2
yinu
yınu'yi K, yınun Anadyr, ti'nukn Qar. (Ch. ya'ñan), rear storeroom (within the outer tent) 35.6; 96.23

ynǫ
ynǫ'gɪtñɪn, ynǫ'otñɪn (Ch. rɪnǫ'urgɪn), vent-hole 43.3
ynn, antler, tusk
yɪ'nnɪl̨ñɪn (Ch. rɪ'nnɪlhɪn), antler, tusk 21.8
ynnɪm, gums
yɪ'nnɪm (Ch. rɪ'nnɪm), gums 56.6
ynn·
ynn·i'ykin A (Ch. rɪ'nɨ̌ɪrkɪn), to hold 49.4
yl̨k. See čl̨k
yɪg̨ɪč
yɪg̨ɪča'wikɪn M (Ch. yɪg̨ɪče'urkɪn), to be tickled 18.9
yɪg̨l̨
yɪg̨ɪl̨a'wekɪn A, to teach one a lesson, to punish 86.5
-yg̨u
yɪg̨u'ykɪn A (Ch. yu'urkɪn), to bite 41.4
yɪña, -ɨ̌ña
yɪña'ykɪn A (Ch. yɪñe'rkɪn), to haul 58.8
yɪli (*initial*), -nli (*medial*)
yɪli'ykɪn A (Ch. rɪli'rkɪn), to turn 18.8
yɪl̨, -yl̨
yɪ'likɪn A (Ch. yɪ'lɪrkɪn), to give 12.3
yɪl̨axtat (*initial*), -l̨l̨axtat (*medial*)
yɪl̨axta'tikɪn A, nom. past gal̨l̨a'xtal̨in (Ch. rɪlete'erkɪn), to carry away 80.5
yɪl̨t A, to turn 18.8 (see yɪli)
yɪl̨tel̨
yɪl̨te'l̨ekɪn (Ch. rɪlte'lɪrkɪn), to lie down 53.8
yɪl̨qat
yɪl̨qa'tekɪn M (Ch. yɪlqäe'rkɪn), to sleep 38.9
yɪ'l̨qɪyɪl̨, yɪ'l̨qayɪl̨ (Ch. yɪ'lqäil), sleep
yl̨h, finger
yɪ'l̨hɪl̨ñɪn (Ch. rɪlhɪ'lhɪn, rɪlhɪ'lɪñɪn), finger
yɪl̨ñe'kɪn A (Ch. rɪlhɪ'rkɪn), to count (literally, to finger)
yi'l̨hi-l̨e'l̨hɪn, glove (literally, finger mitten) 22.2

yą̨, house
yaya'-ña (Ch. yara'ñɪ), house, outer tent 17.3 (in composition ya, Ch. ra)
ya-nto'-ykɪn (Ch. ranto'rkɪn), to go out of the house (for the whole summer-time with reindeer-herd)
yai'tɪkɪn < dative yayai'tɪ (Ch. ra'g̨tɪrkɪn), to come home 15.1
ya'sqal̨qan, house-top 84.12; 36.1
yaqal̨, porch (probably ya-qal̨, house-side) 80.14
yaqa'l̨hiñ, foot of porch 33.9
ya — ya (probably yaq — yaq), one — another 68.9
yą̨'yą̨y (Ch. ya'rar), drum 68.4
yayol̨, fox
ya'yol̨, ya'yoč (Ch. yai'čol̨), fox
Yayoča'mtɪl̨a^{s}n, Fox-Man 46.7
Yayoča-ña'wgut, Fox-Woman 58.4
yai'vač, compassion
yai'vačɪ yɪssɪ'ykɪn A (Ch. yei'weču rɪtčɪ'rkɪn), to have compassion on 44.10
yai'vaču l̨i'ñikɪn (Ch. yai'vaču lɪ'ñɪrkɪn), to have compassion on 17.7
yaivačg̨e'ñɪn (Ch. yaiva'čirgɪn), something worthy of compassion, poor thing
yaip
yai'pekɪn, yaipɪl̨a'tekɪn M, to live together in one house 62.2; 64.12
yą̨iną̨, to the front side
yai'na (Ch. ya'gna), to the front side, in the presence 18.8
yaina'ykɪn A (Ch. yagna'rkɪn), to meet
yą̨wą̨
yawa'ykɪn A (Ch. ya'arkɪn), to keep, to use 22.6
ya'wak K, ya'vač Pal. (Ch. ya'a), far 90.2
yą̨wą̨l̨, behind
ya'wal (Ch. ya'al), behind
yawa'l̨a^{s}n (Ch. ya'alan), that in the rear
ya'wačɪ (Ch. ya'ačɪ), in the rear, behind (at some distance), afterwards

ya'waḷañqaḷ, by the rear side 78.7
yawaḷa'tekɪn A (Ch. yaala'arkɪn), to follow 82.1
yawya'tɪykɪn. See awyi
yawo'. See wayo'
yamk, people
ya'mkɪn, ya^{g}'mkɪn (Ch. re'mkɪn), people 39.7
yamkɪčɪ, visit
yamkɪčɪ'ykɪn M (Ch. remkɪčɪ'rkɪn), to visit, to come as guest 72.6
yat
ya'tikɪn A (Ch. re'tɪrkɪn), to bring, to fetch 41.5; 61.1
yaḷa'tikɪn A, increase of action
tya'ḷañɪn K, čičeʟe'ñɪn P, I will bring it 92.10
yg̱tv, -ng̱tv
ya'tvekɪn A (Ch. ra'tvu'rkɪn), to bring in 34.4
yg̱nyg̱, separately
ya'nya (Ch. ya'nřa), separately, asunder 44.2
ya'nya-qḷa'wuḷ (Ch. ya'nřa-qla'ul), bachelor (literally, separate man)
yg̱ng̱t, fore
ya'notɪ (Ch. ya'nət), at first 20.9
ya not- (Ch. ya'nət-), fore-
ya'not-gɪtca'lñɪn (Ch. ya'nət-gɪtka'lhɪn), foreleg
yano'tekɪn M (Ch. yano'rkɪn), to be in the front 64.17
yaq, what
yɪ'nna (Ch. rä^{g}'nut), what
ya'qa (Ch. re'qä), with what
ya'xpil (Ch. rä'nutqäi), small thing, trifle
yaqɪ'ykɪn (Ch. re'qärkɪn), what art thou doing? 18.10
ya'qkin, of what kind 64.14
ya'qkinki (= ya'qkin-ki), of what sort is he there? 26.10
ya'qu-ᴇ'nki, what of that 56.7
-yaq (Ch. -raq), now (only with the pers. pron.)
gɪn-yaq, thou now, thy turn 14.4; 47.8
yaq, ya'qam (yaq-am), but still 45.2
-yaq K, -yax P, particle of weakly concessive meaning, like German *doch* 14.4; 92.10
yaqai'-qun (Ch. yaqai'qun), nevertheless 84.11
yaq — yaq. See ya — ya
yaqañ, driving
yaqa'ñ- (Ch. geke'ñ-), driving
yaqa'ñɪla^{g}n (Ch. gekeñɪlɪn), a man driving reindeer
yaqa'n-uya'tik, driving-sledge 22.10
yg̱qyg̱q, gull
ya'qyaq (Ch. ya'yaq), gull 84.16
yaqui. See yekui
yagɪt
yagɪ'tikɪn M, to sew 82.17
ya^{g}'yoa, of one's own will 42.5
yali
yali'ykɪn M (Ch. reli'rkɪn), to move on, to slide 42.1
yaḷu, naḷu, cud
yaḷu'ykɪn M (Ch. relu'rkɪn), to chew
yaḷu'yičan (Ch. relu'p), quid 76.1
yaḷu'p (Ch. relu'p), quid
yaḷu'pikɪn A, to take (it) for a quid 16.7
yaḷq
yaḷki'wikɪn M (Ch. res·qi'urkɪn), to enter (mostly the sleeping-house) 13.9
ya'ḷku (Ch. re'lku), in the sleeping-room 41.9
-yyg̱, -ssg̱
yɪya'ykin, yɪsa'ykin A (Ch. rɪra'rkɪn); nom. past gayya'ḷen, gassa'ḷen (Ch. garra'lên), to split lengthwise, to follow (some road) in full length 70.22
-yyip. See gɪyip
-yiyi
yiyi'ña, white whale 78.6
yiyk, soft
nɪyi'ykaqin (Ch. nii'rkäqin), soft
yiykuḷa'tikɪn M, to feel easy, 26.7

yičami
yiča'myi-tu'mgın (Ch. yiče'mit-tu'mgın), brother 20.6
Yini'a-ña'wgut, proper name 18.3
yinnaw
yinna'wikın M, to live in joy 52.2
yinḷa (= ninḷa)
yinḷa'ykın A (Ch. ri'ntırkın), to throw 14.11; 15.7
yiña
yiña'-ykin M (Ch. riñe'rkin), to fly, to soar 14.9; 15.6
yiḷ, moon
yi^{g}'lhın (Ch. yi^{g}'lhın), month, moon 59.8
yiḷ. See čıḷ
yiḷk
yi'ḷkıyiḷ, pudding 34.2 (cf. Ch. ri'lqäil, the contents of the reindeer stomach used for making pudding)
yeyo̧ḷ, -yo̧ḷ
yeyoḷe'kın A (Ch. yuule'erkın), to know, to understand 52.5
yep, still, only
ye'ppa (Ch. yep), still, only 47.4
ye'ppa i'čhi (Ch. yep-e'čhi), not as yet
ye'pluq Pal., actually 90.7
yȩnt K, čȩnt P, monstrous
ye'ntıñ K, če'ntıñ P, te'ntiñ Qar., something awful, monster
ye'ntiñ-itaḷa^{g}n K, če'ntıñ-itaḷan P, te'ntıñ-i'tıḷän Qar., monster-being 100.7; 101.15; 102.7
yekui, yaqui, handle
yekui'gın, yaqui'gin (Ch. yäqui'gın), handle 46.8
yȩḷh
yeḷa'aḷ, yeḷa'ḷñı-to'mgın (Ch. yê^{g}'lhıtə'mgın), cousin 48.3
ñaw-yeḷa'aḷ (Ch. ñaw-gê^{g}'lo, ñawgê'lhıtə'mgın), female cousin
ye'lıñ, to this side, there 19.9
yu (nu)
yu'-ykın A, nom. past ga-nu'-lin (Ch. ru'rkın, genu'lin), to eat, to consume 13.6; 42.8
yumkaw, -numkaw
yumka'wikın A (Ch. rumke'urkın), to store, to stow 49.10, 74.11
yuqy
yu'qya (Ch. ro'qır), bumblebee 45.2
Yu'qya-ña'ut, Bumblebee-Woman 44.5
yuñ
yu'ñi, pl. yuñyu'wgi, whale 41.2
yo̧pa̧t
yopa'tekın A, to hang upon 60.9
yo^{g}o
yo^{g}'oykın A (Ch. yo^{g}'rkın), to visit him 20.7
yp (*initial*), -np (*medial*)
yıpe'kın A (Ch. rıpı'rkın), nom. past ga'npılin (Ch. ge'npılin), to drive in, to thrust 15.7
-ykıḷ
°kḷa'wekın (Ch. kıla'urkın), nom. past ga̧i'kıḷawḷen (Ch. ga̧rkılau'lên), to run 47.11
yqu (*initial*), -nqu (*medial*)
yıqu'ykın, nom. past ganqu'lin, the wind pushes it inward 15.2

iy
i'yekın M, (Ch. i'rırkın), to touch, to hit 26.4; 72.13
iya^{g}, heaven
i'ya^{g}n (Ch. ye'yeq K, e'en A), heaven 14.3
iya^{g}'kin (Ch. ee'kin), of heaven 14.10
iw
i'wikın A, M (Ch. i'urkın), to say 74.20
e'wañ, says he 12.3
ti'wgak (Ch. ti'wkwä^{g}k), it seems, apparently, 57.9
iwini
iwini'ykın M, to come out, to appear 37.5; 76.15 (cf. Ch. igini'rkın, to come to the sea from inland for hunting seals). See inini'ykın

iwgiči, drink
iwgičiʹykɪn M (Ch. iwkučiʹrkɪn), to drink 32.1
iwḷ
iwḷaʹtɪykɪn (Ch. inleʹerkɪn), iwḷɪtviʹykɪn (Ch. inlɪtviʹrkɪn), it becomes longer
niʹwḷaqin *adj.* (Ch. niuʹläqin), long
iwḷaʹvɪk *adv.* (Ch. niuleuʹkɪ), long
yuʹḷaq *adv.*, for a long time 16.2
iʹpa (Ch. iʹpe), real, actual, really, indeed 21.10
ipaʹña, broth 28.6 (see apaʹña)
ivvalu
ivvaʹḷun, cormorant 82.17
im, hairless
im- (Ch. im-), hairless
im-ḷaʹwtɪḷaˢn (Ch. im-leʹwtɪlɪn, im-ḷaʹw-talin), bald-headed 82.13
imti
imtiʹykin A (Ch. imtiʹrkɪn), to carry 17.5
emteiʹpikɪn A (Ch. êmtêiʹpĭrkɪn), to take it on the back 17.4
imtiʹḷñɪn, strap for carrying something 66.8
imča, ermine
emčačokaʹḷñin (Ch. êmčačokaʹḷhɪn), ermine
Imčanaʹmtɪḷaˢn (abbrev. Čaʹnaḷaˢn), Ermine-Man 62.1; 63.3
imḷ. See mimḷ
it, to be
itɪʹykin (Ch. iʹrkin), to be (auxiliary) 21.2
enñɪvoʹykɪn, inchoative 16.1
itča
itčaʹykɪn A (Ch. iʹtkerkɪn), to take away by force, to rob of something 26.10
ithɪlh, whale-skin
ithɪʹḷhɪn (Ch. itiʹlhɪn), whale-skin
ithɪḷhuʹykɪn M, to eat whale-skin 46.9
isv, ičv, sharp
niʹsvaqin, niʹčvaqin (Ch. niʹrwuqin), sharp, pointed
isvɪḷaʹtikɪn M, to be pricked by something sharp 26.4
iss, ič, dress
issan, iʹčan (Ch. iʹrɪn), dress 60.10
iskuḷaʹtikɪn M, to be cold 26.2
ič. See iss
iču. See iḷu
ičv. See isv
ičh. See -ečheʹtɪ
isˑh, loud
isˑhimḷavaiñawekɪn (= ɪsˑhɪ-mḷav-aiñaʹ-wekɪn), loudly-dancing-shouts (he)
niʹsˑhiqin, loud 24.6
in
in- Ch. in-), light of foot
niʹnaqin (Ch. niʹnäqin), he is light of foot
inatviʹykɪn M (Ch. inetviʹrkin), to become light of foot 68.9
iʹnaˢ, iʹnˑa (Ch. iʹnē), quick, soon, early 39.2; 72.19
inay, roast
iʹnay K, iʹney P (Ch. iʹner), roast 92.5
inačɪxčat
inačɪxčaʹtikɪn, inačaxcaʹtikɪn M (Ch. inetčiʹrkɪn), to arrange a thanksgiving ceremonial, to "send away" the spirits of killed game by this ceremonial 45.7; 72.1
iʹnˑač (*adv.*), enough 16.3
iʹnaḷka (immut.), many, numerous 44.2
iʹnañ (Ch. iʹne), sledge-load 50.2
inaḷvat
inaḷvaʹtikɪn M, to feed the fire (with sacrifice) 57.11
iniyi
iniʹyi, sleeping-tent 72.21 (cf. Ch. iniʹrgi, coverlet, counterpane)
anñ-eneʹye, coverlet 64.13
inini
ininiʹykɪn M (Ch. ininiʹykɪn), to appear 55.9 (cf. iwiniʹykɪn)
inu
iʹnuin, iʹnuñ, travelling-provisions 86.4 (cf. Ch. iʹnuun, sirloin)
tinuʹñikɪn (= t-inu-ñ-ikɪn) M, A, to make provision 13.4

inya'wut, then, in that time 16.5; 100.7
i'nmi-qu'nŭm, truly, indeed, I consent 28.1
i'nmiq, in truth 51.8
i'nnik Qar., again 96.25
inñat K, inñet P
inña'tikin K, inñe'etitkin P, inñe'tkin Qar. (M), to fall down 66.9; 100.4; 101.12; 102.4
ikḷañ
i'kḷa, small wooden charm 72.4
igu't Qar. (particle of negation), (I will) not 97.1
iˢy
iˢ'yekin M (Ch. iˢ'rirkin), to pass over (the sea, the river, the abyss, the cliff)
iˢyiġ, e'ġiḷñin (Ch. ʿiˢ'ni), wolf 12.8
(l)inn, -liˢnn
iˢ'nniiˢn (Ch. ʿiˢ'tin), neck 57.3
eˢ'nniqol, collar-string 84.5
eˢ'nničñin (Ch. êˢ'nničhin), necklace, small crucifix worn on the neck
ġaleˢnni'čhaḷen, having a necklace, a crucifix band, one baptized
iˢñ
iˢ'ñiñ (Ch. ʿiˢ'ñiñ), nose
iˢ'ñittam (Ch. ʿiˢñitim), point
iñui'ñin, big nose 72.12
iñiñpi'kin M, to peck, to touch with the nose 72.10
-ĭña. See yiña
iñi'nñin, such a one 33.1
iñi'nñinik (*adv.*), therefore 14.3
iñei', well, now! 20.6
iḷu, iču
iḷu'ykin M (Ch. ilule'erkin), to move, to stir
ču'ċaˢn, living thing 76.19
iḷutču
iḷutču'ykin M, (Ch. ilutku'rkin), to beat the drum 59.2
iluˢp
iḷuˢ'p, shaman's stick
iḷuˢ'pilin, diminutive 27.7
i'ḷñin, hairless thong 50.3
iḷh
ni'ḷhaqin (Ch. ni'lhäqin), white 92.12

e'enač (Ch. e'nmen), one time 58.4
e'wañ, he said (somewhat like English "says he") 12.3; 68.1; 70.3 (see also i'wikin, to say)
ġwġupaṭ
ewġupa'tekin M, to pretend, to force one's self on 88.16
e'wḷañ, everywhere 76.12
ġpetčayta
epetčayta'tekin A, to squirt upon something 49.8
Eme'mqut. See Amamqut
-(y)ġet
ete'kin A (Ch. yiti'rkin), to get, to fetch 72.23; 41.5
ġshipaṭ, news
eshipa'tekin M (Ch. ergipa'arkin), to bring news 76.11
ġčh, ġs·h, bright
ečha'tekin M, it grows bright, it dawns 19.4 (cf. Ch. Ergiro'rkin)
es·hiḷa'tekin M, it grows bright (see qes·h)
ečha'thičñin, ečhathe'ñin, morning dawn 82.1 (see qes·h)
es·hipye'ykin, it shines fully 59.7
e'čhivan Les., e'chivan Qar., this time 97.13 (cf. a'čhi-van K)
-eče'ti (from ič place?), vaam-eče'ti, river upstream 44.1
es·he'ḷviñ (probably Es·he'ḷviñ, from Es·h = ač, they), between themselves 26.1
ġnaayeġ
enaaye'ykin M (Ch. inenre'erkin), to hold 49.4 (see yinn·i'ykin)
ġnayġy
enaye'yekin M (Ch. ênarê'rirkin), to seek, to look for 49.9 (cf. also Ch. qäri'rirkin, to look for)

enat, snare 36.5
 enoga'tekɪn A, to catch in a snare 36.1
ẹnomat
 enoma'ykɪn A (Ch. enoma'arkɪn), to tie the load on the sledge 50.2
ẹnm
 e'n·meem, e'nmeen (Ch. e'nmeem), cliff 13.6; 64.23
ẹg
 e'gɪtñɪn, a far-off distance 76.2
e^{g}'n (Ch. e'ur), indeed, and indeed 20.8; 40.5
e^{g}'n, oh, there! oh, well!
exune'če P, aquna'ča K (Ch. a'mqunäčä), all the time 92.19
eñyei'ña (*adv.*), close to 15.11
e'ñval, nostril 84.6 (cf. i^{g}'ñiñ, nose)
e'rgiñ Pal., sand-spit
 ergiñe'tkɪn, to walk along the sand-spit 90.1
eḷekɪ'mkɪn P. See a^{g}ḷakɪ'mkɪm, under a^{g}ḷ
eḷv, ɪḷv
 eḷhu'ḷu, ɪḷhu'ḷu (Ch. ɪlvɪlu'), wild reindeer, caribou
 aḷvu'ykɪn, ɪḷvu'ykɪn (Ch. ɪlvu'rkɪn), to kill wild reindeer 68.1, 14
eḷhɪ-tạw
 eḷhita'wekɪn K, P (A) (Ch. ilhɪte'urkɪn), to wash (literally, to make white), 92.12 (see ni'ḷhaqin)

a^{g}ḷ
 ä^{g}'ḷäḷ (Ch. ä^{g}'ɪel), snow 15.8

wɪ'yen. See vɪ'yañ
wayo', yawo' (Ch. yago'), halloo! 33.8
wapɪs·qa, slime
 wapɪ's·qa'lñɪn, slime 25.7 (see vapis·qa'ḷñin)
was·v
 wa's·vikɪn M, to look in 54.7
wañɪḷat
 wañɪḷa'tikɪn M (Ch. weñɪle'erkɪn), to open the mouth 34.7
wạñḷạ
 wañḷa'ykɪn M (Ch. wanla'rkɪn), to ask for 74.16
-wyɪ
 wɪ'yɪwɪ (Ch. vɪyê'ɪrgɪn), breath 33.8
-wi, particle 58.7
withiñ, crack 74.6
wič
 wɪ'čwɪč, willow-bark
 wɪčña'likɪn M, to fetch willow-bark 72.8
wutin-
 wu'ssɪn, wu'tčin (Ch. wo'tqan), this one 22.1
 wutin-nu'tak (Ch. wu'tin-nu'tek), in this country
wutc
 wutča'kin (Ch. wutke'kin), belonging to this place 49.6
 wu'tčuk (Ch. wu'tku), here 49.6
wŭ^{g}'tču (Ch. wŭ^{g}'tku), then only, now only 35.4
wu'ssɪñ (Ch. wu'rre), on one's back 30.3
wus·q, dark
 wu's·quwus, vu's·quvus (Ch. wus·quus·), darkness 57.6
 wus·qŭ'mčɪku (Ch. wus·qŭ'mčɪku), in the dark (see vu's·quus)
wus·his·h, clatter
 wus·his·ha'tikɪn M (Ch. wŭrgɪrge'erkɪn)' to clatter 100.6
vụgv, stone
 wu'gwɪn, vu'gvɪn (Ch. wu'kwun), stone 25.8
 Gɪwɪḷe', Stone-Face 66.1
wulpạ, shovel
 wŭlpa (Ch. wɪ'lpɪ), shovel
 wŭ'lpapel, small shovel 14.9
wŭḷk
 wŭ'ḷkuuḷ (Ch. wŭ'lkuul), coal 31.9
wọtt
 wo'tto, not long ago 68.12
 wotta'kin, that of not long ago 78.14
wo^{g}'tvan (wo^{g}t-van), this time 96.8

uya'tik (Ch. e'ettık)
yaqa'n-uya'tikiu, driving-sledges 22.10
uyi
uyi'ykın M, to make fire (cf. Ch. uwi'rkın, to cook; uwi'ntırkın, to feed the fire with more wood)
ñıl-oye'ykın M, to make a smoky fire 74.3
uyičvat, play
uyičva'tikın M (Ch. uučve'erkın), to play 32.7
uyi'čvina (Ch. uu'čvine), plaything, toy
uiv
uivu'ui, wooden fence, raised platform
ui'vın (Ch. gui'gun), blockhouse, village of blockhouses (Russian)
tuive'ñikın (t-uive-ñ-ikın), to construct a fence, a platform 56.2
ui'ña (Ch. ui'ñä), not 13.9
uwi'k (Ch. uwi'k), body, self 56.10
uwi'kin, belonging to the body, own 57.2
čini'nkin uwi'k (Ch. čini'tkin uwi'k), one's own body, one's self
U'weñ P, proper name (female) 92.7
uptı
uptı'ykın M, to chop off 63.11 (cf. Ch. upti'rkın, to cut trees)
umaka
oma'ka (Ch. omaka), together 23.1
umaka'tikın M (Ch. umeke'erkın), to gather together
utt
u'ttıut, u'ttuut (Ch. u'ttuut), wood, stick 64.18
u'nmi (Ch. u'nmŭk), quite, very 74.10
u'kkam (Ch. u'kkäm), vessel 17.3
uqugwai
nuqugwai'qin, unskilful 59.6
uḷwu
uḷwu'ykın A (Ch. ulu'rkın), to dig, to bury
uḷgu'vın, uḷhi'wun, cache, underground storeroom 36.3; 80.10

uḷqa't, cross-beam
olqa-tıle'ykın M, to walk along the cross-beam 72.16

o̱'ya̱ (Ch. o'ra), openly 76.15
oya'mtıwıḷa^{g}n (Ch. ora'wêḷan), man 42.6
oya'myan, man (used only in the speech of evil spirits when speaking of human prey) 42.5
o̱ip
oi'pekın (Ch. oi'pŭrkın), to prick one's self 24.10
o̱p
o'pıtkın, o'pıtčın, sharp end, point 72.13
o'pta, also, likewise 21.9; 55.1
o'pta P, it is finished, the end 94.5
o̱tña
otña'ykın, to skip 47.10
o^{g}'nnen, indeed 59.9
ora'wucak Qar., ora'wač Les., after that, then 96.18
o̱ḷña̱q, forked twig, fork
oḷña̱qa'tekın, to strangle one's self on a forked twig 35.2

pıto, pıttu
pıttuña'wikın M, to grow rich 80.7
nıpıto'ñqin, he is rich 22.10
pıtk
pı'tkikın M, to fall down 84.10
pĭčiq, little bird
pĭči'q (Ch. pıčê'qalhın), little bird (of various species)
Pĭči'qaḷa^{g}n, Little-Bird-Man 12.1
pıče' (*adv.*), for a while 14.11
pıs·vič
pıs·viča'tikın M, to shout loudly 39.5
pıs·q
pıs·qi'kın M, to hide, to fall down, to lie flat 80.18 (cf. Ch. pı'rkırkın, to fall down from fatigue)
pıka̱k
pıka'wekın, nom. past ga̱pkau'ḷen M, A, to be unable 17.4; 77.11

pi̯l̥vɪ̯nt
piḷvɪ́ntɪ (Ch. pɪlvɪ́ntɪ), iron, metal 21.8
pa̯
páykin M (Ch. párkɪn), to dry
patta^{ɛ}ḷ, dried meat 70.21
pa̯yɪtt
payɪ́ttɪt, berries of *Rubus Arcticus* 41.6 (cf. Ch. rɪ́ttɪt, berries of *Rubus chamomœrus*)
payittóykɪn, to eat berries of *Rubus Arcticus* 41.9
pa̯yo̯č
paɪ́oč (Ch. párol), extra
paɪ́oč ɪ́taḷa^{ɛ}n (Ch. párol válɪn), being extra, exceeding
paióčɪpɪt, surplus, remainder 28.7
pa̯iva̯k
paɪ́vaku ḷɪnɪ́ykɪn A (Ch. paɪ́vakɵ lɪñɪ́rkɪn), to feel aversion, to feel envy
Nɪpaiváthɪtñɪn K, Nipaivatɪ́čñɪn P, Envious-One (mythical being) 33.5; 92.4
Nɪpaivátɪnak, subjective form, the suffix of absolute form being dropped 32.9
paivakátekɪn M, to feel lonely 74.24 (cf. Ch. paivaqáarkɪn), to feel aversion, envy)
paníta (*adv.*), of future time 78.17
pánin K, pénin P (Ch. pénin), former 15.5; 52.6; 92.7
paníčin, paní́tkin, former 86.4
pá̯nqa̯, cap
panqaɪ́pekɪn M, to put on the cap 76.22 (cf. Ch. panqaɪ́pɪrkɪn, to get married by the Russian priest [because the wedded pair have to put on a gilded crown])
páquḷ (Ch. pequl), woman's knife 78.23
pa̯^{s}
pa^{ɛ}́ykɪn M, to be thirsty 16.10
paña
pañátikɪn M (Ch. peñérkɪn), to get tired
tapañáñikɪn A, to make tired, to be heavy 51.8
pañáwgiykɪn M (Ch. pañêwñɪtórkin), to get the fatigue out, to take rest 53.1
pa̯ḷa̯g
paḷavgun K, paḷáwkun P, flat stones by the hearth
(Ch. palákwun, stones used for surrounding the dead body exposed in the open)
paḷausqáwikin K, P (M), to roast on flat stone 92.5
pa̯ḷto̯ (from Russian пальто), jacket of broadcloth 44.3
paḷqat
palqátikɪn M (Ch. pelqäérkɪn), to grow old 76.12
páɪa, perhaps 60.5
piwya K, piwte Qar., pivive Les.
piwyáykɪn K (M), piwtétɪtkɪn Qar., pivivétkɪn Les., to spurt with, to squirt 95.3; 96.18; 97.5
pípip, comb 78.9
pipítcuykɪn M, to comb one's hair 86.16
pipik
pipíkɪḷñɪn (Ch. pipɛ́kɪlhɪn), mouse 23.3
pinku
pinkúykɪn M (Ch. piñkúrkɪn), to jump 84.8
piḷh, throat
píḷhɪn (Ch. pílhɪn), throat
píčhɪpič (Ch. píčhɪpič), food, hunger
píḷhikɪn M, to starve 68.14
pe̯ye̯
-peyéykɪn M (Ch. -pêrárkɪn), to appear, to show 82.20
pe̯ik
peikɪ́ykɪn M, to feel smothered 38.5
pe̯wɪwa
pewɪwátekɪn M, to throw into, to splash into 41.6
peny
pényekɪn K (A), penčɪ́ykɪn P (Ch. pếnrɪrkɪn), to attack 92.11

peḷą
peḷa'ykın A (Ch. pêla'rkin), to leave 20.9; 34.3
peḷhıno'ḷñın K, peḷhıno'lñın P (Ch. pêlhıno'lhın), reindeer-mane 92.11 (see piḷh)
pug
pu'pgan (Ch. pŭ'gpŭg), a float, a blubber bag, 58.6
pupga'tekın M (Ch. pua'arkın), to boil, to bubble 66.13
yıpga'wekin A (causative), to cause to come up 43.4
poxḷą P, poqḷą K
poxḷa'tkın P, poqḷa'ykın K (Ch. pı'rqırkın), to have diarrhœa 92.23
poḷą'tką (from Russian палатка), tent 19.7
pčęp, pḷęp
pče'pekın M, to fit in 34.8
pḷepa'tekın A, to apply 34.9
pl
nɛpplu'qin, it is small 15.2
pḷıtču
pli'tkuykın P, pḷıtču'ykın K (Ch. pli'tkurkın M), to finish, to complete, 50.1; 92.5
pḷak
pḷa'kıḷñın (Ch. pla'kılhın), boot 13.5
pḷai'tekın M (Ch. pḷa'gtırkın), to put on boots
pčaitıva'ykın M (Ch. pčegtuwa'rkın), to take off boots
pča'ggıtñın, boot-string 59.3
pḷęp. See pčęp

vıyı
vi'yıvıy, willow 73.23
vi'yañ, wı'yen (Ch. vi'ɛn·), notwithstanding 42.8
vıyiw
vıyi'wikın M (Ch. viri'urkın), to let loose
yıvıyi'wikın A, to get loose 59.3
vi'thıy, vi'thıñ (Ch. wu'tir), interval, intermediate, middle
vithı'ykin (Ch. wuti'rkin), intermediate, middle 50.2
vınyat, help
vınya'tikın (Ch. vınře'erkın), to help 44.5
-vą. See -tvą
vay. See vag
vai'am (Ch. ve'em), river 17.1
vaičit
vaiči'tikın M, to go on foot 12.3
vąiñę
vaiñe'ykın (Ch. vaiñe'rkın M), to be put out, to be extinguished 57.6
vapis·qa
vapis·qa'ḷñın, slime 26.4 (see wapıs·qa'lñin)
vąmya
vamya'ykın M, to get with child 74.9
va'sqiñ, another 47.3
vąčąp
vača'pgıčñın, scar 86.1
va'čañ K, P, frequently 92.12
vačin·ñı
nıvači'n·ñıqin, untidy 59.3
van (particle), there
ña'no-van, those there 55.8
vąnt
vantı'ykın, it dawns
vantıge'ñın, dawn 18.1
vąnn
va'nnilñın (Ch. va'nnuwan), tooth
vanniñta'tekın M, to lose a tooth 32.8
van·ñı. See yıvan·ñı
vanñat
vanñatekın M, to peel the skin off one's self (see yıvan·ñı, -nvan·ñı)
vakıth
va'kıthın, magpie 45.4
Vakıthi'mtıla^{g}n, Magpie-Man 72.9
vaqat, stride
va'qatekin M (Ch. veqäe'rkın), to stride over 47.11

vaqyıy
va'kyıy, va'qyıy, stride
vaqyı'yikın M, to stride 53.2
vag, vay
va'gıḷñın (Ch. va'gılhın), nail, hoof 84.15
vai'n·aku, big nail 84.15
va'gitčın (Ch. ve'gıtkın), nail-point 57.1
vagıtču'ykın (Ch. vegıtku'rkın), to scratch, to rip open with nails 84.17
va^{g}'ai, va^{g}i. See vi^{g}'yai
va^{g}'ak (= va^{g}'iuk) 64.9
va^{g}'yuk, afterwards 13.5
vaxgıḷ
vaxgıḷe'kın A, to have something on in a bandoliere 78.8
valı
.valı'val, seal-oil 80.10
vaḷa (Ch. va'ḷe), knife 46.8
vaḷaikıḷa
vaḷaikıḷa'ykın A (Ch. velerkıle'rkın), to pursue 45.5
vaḷeḷ
vaḷe'ḷe, anus 82.8
vaḷeḷñaw
vaḷeḷña'wekin A, to please 48.5
vaḷom
vaḷo'mekın M, A (Ch. valo'mıpkın), to hear, to know, to be aware of 39.7
vaḷv
va'ḷḷa, va'ḷvuval, also ve'ḷḷa (Ch. ve'ḷı), Raven
Vaḷvı'mtıḷa^{g}n, Raven-Man 12.1
Va'čvı-ña'wgut (Ch. Ve'lou-ñaw), Raven-Woman 48.3
vyıḷ
vi'yıḷviyıḷ, vı'yıḷvıyıḷ (Ch. vi'ilviil), shadow, image 32.3
tawyi'ḷñikın M, to make shadow, to throw shadow 48.3
vi'tvit, ringed seal 17.13; 24.4
vitkit
vitki'tıkin, to annoy
vetke'gıčñın, annoyance 20.9
vinv
vi'na (Ch. vi'nı), track 68.9
vin·v
vi'n·va (Ch. vi'n·vä), secretly 12.5; 41.5
vi^{g}ya, vi^{g}
vi^{g}'yaykın, vi^{g}'ykın (Ch. vi^{g}'rkin), to die 16.9
ve^{g}yage'ñın (Ch. vê'ırgın), death 18.1; 20.9; 47.2
vi^{g}'yai, va^{g}'ai, va^{g}i
vi^{g}'yai, va^{g}'ai, va^{g}i'lıñın (Ch. va^{g}'gḷıñın), grass, also Grass-Woman (proper name) 53.9
vılı^{g}'yñ (Ch. vı'lı^{g}), mucus, saliva 88.8
vi'ḷka (from Russian вилка), fork 19.7
vętat
veta'tekın M, to bustle, to busy one's self 78.25
vęth
veth- (Ch. vêth-), straight
nıve'thaqen (Ch. nuwê'täqên), it is straight
ve'tha-qonom (ve'tha qon-ım), just now 56.10
vętho
vetho'ykın M, to go through 86.3
vęḷ
ve'ḷıveḷ (Ch. vê'luwêl), thimble 59.5
veḷ-ıp-yı'ḷhıḷñın (Ch. vêl-êp-rılhı'lıñın), forefinger (literally, thimble-putting-on finger)
veḷǫ
ve'ḷoqaḷ (veḷo-qaḷ), corner of a bag, of a shed, etc. 74.22 (qal, -side; the first stem is unknown)
vŭyąḷ (-wyąḷ)
vŭyaḷya'ykın (Ch. vıyala'arkın M) snowstorm begins 13.1
vus P, got K (Ch. ñot) (demonstrative particle), here! 92.2
vus·q
vu's·quus. See wu's·quwus 57.6
vųgv, stone

vuḷq
voḷqıˈgıčñın, voḷqıgeˈñın, evening, darkness, sunset 82.2
vot (Ch. vai), demonstrative particle
ɛnñaᵍˈn-vot, and there 70.17
v̆-to̥. See -yıto̥

mıyımk
mıyıˈmkın, shred, tassel 30.9
mıˈmıḷ, mıˈmıč; stem mḷ (Ch. mŭˈmıl), louse 55.1
mv̆ḷuˈykın M, to look for lice 59.4
mımteḷ
mımteḷhıyaˈtekın M, to be resplendent with light 44.3
mıtqa
miˈtqamit (Ch. miˈtqămit), blubber 70.17
mıˈčñoḷ, edible seaweed 64.23
m̥ing
mingıˈḷñın (Ch. mingıˈṭının), hand 57.3
mıgımg
mıgıˈmgın, talk (cf. Ch. mŭˈŭmgın, chattering; gibbering of supernatural spirits, mostly of ventriloquistic character)
mıgımgaˈtikın A, to talk to 66.2 (cf. also yımgumg)
mv̆ḷa, mḷḁ
mv̆ḷaˈwekın M, to dance the ritual dance 37.2 (cf. Ch. mlaˈarkın, to be nimble)
mai, ameiˈ (Ch. mei), O friend! Halloo, friend! 18.4; 63.6
maı
maiˈmai (Ch. maˈgnı), load left in the open
maiˈekın M (Ch. maiˈırkın), to leave in the open
maiˈken, belonging to the load left in the open 59.7
maiñ
maiñ- (Ch. meiñ-), big
nımaˈyiñqin (Ch. nımeiˈıñqin), it is big 15.4

maḿa
maˈma (probably from Russian мама), mamma 26.6; 64.17 (the proper term with endearing sense is aˈmma, mamma; cf. Ch. aˈmmɛ, nurse, woman's breast)
maˈmi, elevated storehouse 36.5
maṭḁ
mataˈykın A (Ch. mataˈrkın), to take for a wife 16.4
mataˈḷaᵍn (Ch. mataˈlın), father-in-law 54.9
maˈči, is it not 49.7
maˈččı, and now 19.6
maṇḁ
maˈna (Ch. maˈna), asunder
am-maˈna, to different directions 25.2
maniy
maniˈy- (Ch. meˈnig), cloth, calico
maniˈy-iˈčan, shirt 44.4; 70.21
maˈnnu K, meˈnnu P (Ch. meˈñkı), where 92.2
maḳ
maˈka (Ch. maˈkı), diaper
maˈkil, diaper-string 23.5
maḳḷḁ
makḷaˈḷaᵍn (Ch. maglaˈlın), traveller (from afar)
maqmi
maˈqim (Ch. mäqım), arrow 33.1
mañin- (Ch. meˈñin-), which, what (used only in compounds) 34.2, 5
mañıˈn·ac, to what degree 66.1
mañeˈnko, whence 33.7
maleˈta, quietly, noiselessly 54.7
maḷ
nımaˈḷqin (Ch. nımeˈlqin), good
maḷaˈtikın (Ch. meleˈerkın), it grows better (the weather) 13.1
maḷıtvaˈtikın M, to make the weather better 13.2
maḷ-ñaˈwısqat K, mel-ñeˈwıs·qat P (Ch. mel-ñeˈus·qat), a good girl 92.6

maḷ *adv.* (Ch. mel), it seems probable
maḷ-ki'ṭ (Ch. met-ki'it), all right; with great difficulty; hardly 15.6; 74.6
maḷ-kı'čıḷ, maḷ-kı'tıḷ, all right 66.3
mimḷ, imḷ
mi'mıḷ (Ch. mi'mıl), water 48.3
gi'mḷılin (Ch. ï'mlılın), having water
aqa'-mi'mıḷ (Ch. ä^{g}'q-ï'mıl, äqä-mi'mıl), brandy (literally, bad water)
Miti
Miti' (Ch. Miti'), the name of Big-Raven's wife 12.4
mitiw
miti'w, to-morrow 21.8; 78.24
mink, miñq
mi'nki, mi'ñqi (Ch. mi'ñkı), where
meñqanqa'če, from what side 16.1
me'ñqañ, why! 16.8
minka'kin (Ch. miñke'kin), belonging to what country 66.11
minka'kıḷa^{s}n (Ch. miñke'kılın), belonging to what country (person), belonging to any country, belonging to anywhere 40.7
mikina (irreg.)
ma'ki (Ch. me'ñin), who 12.8; 17.6
mi'kinak, by whom 12.7
mi'kın (Ch. mi'kin), whose
mi'kna (abbreviated from mi'kina) 70.19
mi'qun K, mu'qun P (*adv.*), namely, that is to say, why! 15.2
mi'ñiñ, mi'ġiñ, storehouse gable 47.11
milya'q, shell 23.8
miḷh
mi'ḷhın, fire (cf. Ch. mi'lhımil, fire-drill)
miḷhe^{g}'ey (Ch. mi'lhır), firelock
meḷha'tekın M (Ch. milhe'erkın), to get fire
me'ḷhı-ta'n·ñıtan (Ch. mêlhı-ta'n·nıtan), Russian (literally, fire-tools ta'n·ñıtan)[1]
miḷh-, Russian 17.3
meyę
meye'mey (Ch. mê'rêmêr), tear
meyeyitva'ykın M (Ch. mêrê'tvŭrkın), to brush away tears 36.10
mesqav Pal., vegetable food 90.21
me'če, whether 32.6
me'nnu. See ma'nnu
muu, mgu
muu-, mgu- (Ch. muu), belonging to a caravan of pack-sledges 21.2
mgu'ta tıḷa'ykin M (Ch. muu-tıle'rkın), to move on with pack-sledges
mgo'-qoy (Ch. mo'o-qoi), pack-reindeer
mgo-yä^{g}'t (Ch. mo'o-rêt), pack-sledge road
muu-yiḷ (Ch. mu'u-ril), line of pack-sledges 78.5
mučh
mu'yi *dual* (Ch. mu'ri *pl.*), we
močhına'n (Ch. morgına'n), subject
mučhin (Ch. mu'rgin), our 22.8
muqa
mu'qamuq, rain
muqaiu'ykın M, the rain comes 16.5
muqa'tıykın M, it rains
mu'qun. See mi'qun
muL
mu'ḷımuḷ (Ch. mu'Lımul), blood
muḷıta'wikın K, muḷıte'witkın P (A), to force blood (into the face) 92.13
mgu. See muu
mḷą. See mĭḷa

tınaḷaṭ
tınaḷa^{g}'tekın A, to carry out something 41.8
tınmat
tınma'tikın M, to tell lies 62.3 (cf. Ch. temyu'ñırkın, to tell lies)
ṭıñp
ṭı'ñpekın A (Ch. tı'npŭrkın), to stab, to peck 47.11

[1] Compare Bogoras, The Chukchee (Publications of the Jesup North Pacific Expedition, Vol. VII, p. 18).

tɪl̥
tɪ'l̥ɪtɪl (Ch. tɪ'ttɪl), door 100.6
tɪl̥a (*initial*), -l̥a (*medial*)
tɪl̥a'ykɪn M, nom. past gal̥a'len, to come (cf. Ch. tɪle'rkɪn M, to move on)
tɪl̥- (*initial*), -l̥i (*medial*)
tɪlɪ'ykɪn M, nom. past ga'l̥ilin, to follow (the river, the road) 44.1
ta
ta'ykɪn A, to flood something, to cover something with water 62.8
tayiñtinuñ
tayiñtinu'ñikɪn A, to deceive 55.8
tayyañ, tayañ
tayya'ñikɪn M (Ch. tegge'ñɪrkɪn), to want, to desire 33.9
tayyeñ
tayye'ñekɪn M (Ch. teggi'ñɪrkɪn), to cough 84.20
tayiliñ
tayili'ñikɪn (Ch. teili'ñɪrkɪn), to grope in the dark
qai-ta'yičina, qai-ča'yičiña, groping slowly 16.10
taitiñɪčat
taitiñɪča'tikɪn K (M), taitiñisa'tɪtkɪn P, to boast 101.4, 27
taik
tai'kikɪn A (Ch. tei'kɪrkɪn) to make, to create 13.5
taiñat
tai'ñat (Ch. tei'ñet), food, dried fish (chiefly dog-salmon) 74.11
tạwañ
tawa'ñekɪn M, A (Ch. ta'rkɪn), to move, to move on 19.9; 53.1
tạwạl̥
ta'wal̥, dried salmon
tạwạl̥ñɪl̥a
tawal̥ñɪl̥a'ykɪn M, to look back 51.8
tawitkiñi'ykɪn M (probably ta-witkɪ-ñi-ykɪn, but the stem witkɪ remained unknown), to make havoc, to harm, to spoil 34.1
tạwạtwạt
tawtawa'tekɪn M, to squeal (cf. Ch. tawtawa'arkin, to bark) 23.5
tami'nñɪ
nɪtami'nñaqin (Ch. nɪtemi'n·ñäqin), he is skilful, he is a handicraftsman 24.10
taminña'tekɪn M (Ch. teminñe'erkɪn), to work skilfully
tạmkal̥
ta'mkal̥, drying-pole, a set of drying-poles 70.11
tạtạ
ta'ta (Ch. a'tê), daddy 74.12
tata'thil̥an, step-father
tạtol
ta'tol Pal., yayol K (Ch. yai'čol), fox 90.15
tatka
ta'tkan, tatka'gɪtñɪn, root, also Root-Man 54.6 (cf. Ch. tatqa'lhɪn, point of divergence of root and trunk of tree)
tạ̄nạw
tā'naw Pal., ya'naw K (Ch. rā'naw), directly, straight on 90.18
tanti
tantɪ'ykɪn A (Ch. tenti'rkɪn), to trample (see čančɪ's·quykɪn), to step over)
ta-n-tenmɪ'ñekɪn A (Ch. ta-n-tenmɪ'ñɪrkɪn), to measure, to try on 34.6
takyɪ
takyɪ'ykɪn A (Ch. te'grɪrkɪn), to throw at 41.3
takyat
takya'tikɪn M (Ch. tegre'erkɪn), to get down, to descend
takno'ñekɪn, to arrange the birth feast 63.11 (probably ta-kno-ñ-ekɪn, but the stem *kno* remains unknown)
taqiñ
ta'qiñ-, genuine 23.6
ta^{s}y
ta^{s}y (Ch. ter), how much

tay^{s}-a'mu, how much I do not know (= several) 86.3

ta^{s}ɬ

ta^{s}ɬı'ykın M (Ch. te^{s}'lırkın), to be unwell; to be suffering 34.10; 84.2

tañ

tañ- (Ch. teñ-), good 20.7

nıta'nqin (Ch. nıte'nqin), he is good

tañıča'tiykın M (Ch. teñıče'erkın), to feel good

tann·asqa'ñikın A (tañ-yas·qa'ñikın) (Ch. tendilqä'ñırkın), to put to sleep (well) 68.6

taña̧taw

ta'ñataw, clothing

tañata'wikın M, to dress one's self 79.9

taḷa

taḷa'ykin A (Ch. talä'rkın), to strike, to pound 15.7; 96.3

taḷai'vekın A (Ch. talai'wurkın), to strike 53.4

taḷa'wgun, (iron) hammer 15.7

Ch. tala'wkun, stone for flattening iron needles with

talqiw

taḷqi'wikın M, nom. past gata'ḷqiwlin, gaḷqiwlin, 57.11 (Ch. res·qi'urkın), to enter 54.10

-taḷı. See -tlı

tiyk

ti'ykitiy (Ch. ti'rkıtin), Sun 16.6

tiyk-a'yım (Ch. tirk-e'rım), emperor (literally, sun chief)

ti'ta

ti'ta, ti'tak (Ch. ti'te), when 48.9; 68.13

ti'tequn P, ti'taqun K, some time afterwards 92.8

tito-o'n, after a long time 57.5 (cf. Ch. kıtu'r-go'on, quite a long time ago)

titi

titi'ña (Ch. titi'ñı), needle

titi'ča^{s}n, ruff (fish) 70.11

titkat

titka'tikın, titka'ykın A (Ch. titqäe'rkın), to swallow 84.1

tinu

ti'nuun Qar., rear storeroom 96.23 (see yınu'yı)

tiġ

tege'lñın (Ch. tê'gılhın), snowshoe

ti'git *dual* (Ch. ti'it *pl.*)

tigi'ḷñın, snowshoe-string 47.6

tigilñu'ykın M, to eat snowshoe-strings 47.4

tɪ̄ḷaiv, -ɬ̄ḷaiv

tɪ̄ḷai'vikın M (Ch. lei'vŭrkın), to walk around, to travel 21.8

teuḷa

teuḷa'ykın A (Ch. têwla'rkın), to shake one's coat, to shake off the snow 64.16

tenm

tenma'wekın A (Ch. tênma'urkın), to prepare 18.3

ten me'kın A, to take measure

tenme'čñın (Ch. te'nmıčın), measure

tenmav

tenma'vıtkın Pal. (A), to finish (cf. Ch. tênma'urkın M, to make ready, to prepare)

tenma'vıḷa^{s}n Pal., finished, the end 90.23

tuy

tuy- (Ch. tur-), new

nıtui'qin (Ch. nıtu'rkin), it is new 64.13

tumk

tu'mgın (Ch. tu'mgın), foreigner, stranger

tu'mkiñ, tomkai'tı (Ch. tomŭka'gtı), a fabulous tribe 20.9

tu'mgin (Ch. tumgin, tumgın), stranger's 46.1

tumg

tu'mgıtum (Ch. tu'mgıtum), friend, mate

tumgıne'nin (Ch. tumgi'in), belonging to a friend

tuč
tu'yi (Ch. tu'ri), you
tochınan (Ch. tərgına'n), you (subject)
tu'čhin (Ch. tu'rgin), your
točhın-yaq (Ch. tərgın-ƚaq), your turn 80.14
tuḷat
tuḷa'tikın M (Ch. tule'erkın), to steal
nıtu'ḷaqin (Ch. nıtu'läqin), he is prone to stealing 39.1
tomñ
tomñe'kın M, to stop up the smoke-hole 74.4
tomñalqi'wekın M, increase of action 57.7
tomñe'nañ, stopper for the roof-hole 37.9
toq, oh 16.5; 21.9
toreḷka
tore'ḷka (from Russian тарелка), plate 19.7
-tva (*medial*), -va (*initial*)
va'-ykın (Ch. va'rkın), to be (auxiliary) 12.6, 7
vage'ñın, the being, the living (the process of)
vagı'tñın, Being, God (cf. Ch. va'ırgın, god, life, being)
-tvagaḷ
vaga'ḷekın M, to sit 15.11
tvit
tvi'tekın M (Ch. vetča'rkın), to stand 43.5
tvet
tve'tekın A, to stretch 38.8
tm (*initial*), nm (*medial*)
tıme'kın A (Ch. tımı'rkın), to kill 12.9
tk, tč
tıke'ykın M, nom. past ga'tčeḷen (Ch. tıkê'rkın), it smells of
a^{g}ḷatčê'ykın (Ch. a^{g}latkê'rkın), it smells of excrement 16.1

tkiw, tčiw
ki'wikın M (Ch. kiurkın), to stay for a night 21.7; 54.4
ñee'tčiñ (ñee-tcıñ), two nights passed 54.5
(-t)ku
qu'ykın, ku'ykın K (A), qu'tıtkin P, qu'rırkın Qar. (Ch. ku'rkın), to spend, to destroy 100.12; 101.18; 102.11
tñi, tni
tñi'ykın, tni'kın M (Ch. tni'rkın), to sew 61.3
tñiv, tñiw
tñı'vıtkın Pal. (A), tñi'wikın K (Ch. tñi'urkın), to send 90.22
thıpaw
thıpa'wikın M, to grow excited 46.8
thl
gıḷa'tikın M (Ch. gıle'erkın), to be warm
nıthı'ḷqin (Ch. nıti'lqin), it is warm
inathıḷa'wikın A (Ch. inethıḷe'urkın), to make warm 29.3
thait
thaita'tkın Pal. (M), to jump out 90.14
-tlı, -taḷı
tḷı'tkın Pal. (M), nom. past gata'Lıḷen, to lie down 90.2 (cf. Ch. rılha'lırkın, nom. past gaLıga'Lên, to lie down)

-ssa. See -yya

čıtča
čıtča'ḷñın, pelvis-joint
čıtč-a^{g}'ttam, coccyx (literally, pelvis-joint bone) 49.6
čıčhu
čıčhu'ykın A, to gnaw 34.2
čınk
čınku'ykın M, to cover the side draught-hole
čınku'na, (narrow) side draught-hole 74.6

čɪŋkaiṭat
čɪnkaita'tekɪn M, to rebound, to jump off 77.2
čɪk, yɪk
čɪkɪ'tñɪn, yɪke'ñɪn (Ch. yɪkɪ'rgɪn), mouth 56.8
čɪl, yil
čɪ'l̓ɪyɪl, yɪ'yɪl (Ch. yɪ'lɪil), tongue 56.4
čɪl-ɪnmɪl̓u'ykɪn M, to lick with tongue 56.3
cep-ñɪto'ykɪn, cep-ñɪto'ykɪn, to peep out 53.5 (cf. lila'pikɪn, to look at)
čayɪ
čayɪ'na (Ch. čeru'ne), hook
čaiuč
čaɪ'učhɪn (Ch. teɪ'učhɪn), small bag 38.4
čaim. See čeim
čaw̆cuwa̱
čawču (Ch. čawču), reindeer-breeder 45.7; 50.1
ča'myeq, indeed 24.2 (see čem-yaq)
čača
čača'ykɪn M (Ch. čača'rkɪn), to taste of 36.3
čačamę
čača'me, old woman 51.1
čanal̓o'ᵍ (instead of čanal̓aᵍ'), abbreviation of imčana'mtɪl̓aᵍ
Čanal̓o'ᵍ-ña'wɪs·qat, Ermine-Woman 63.3
čančis·qu'ykɪn A (Ch. tenti'rkɪn), to step over, to trample down 45.2; 84.23 (see tanti)
Čan·aɪ', proper name (female) 88.4
čakęt
ča'kɪget, ča'ket (Ch. ča'kɪgêt), sister 18.10
čañetat. See čeñ'ačet
čim, čima
čima-ykɪn M (Ch. čime'erkɪn), to break, to get broken 14.3
čema'thɪtñɪn (Ch. čêma'tirgɪn), cleft 14.10
čičhi
čɪ'čhiñ (Ch. čɪ'čhi), armpits 18.9
činit
činɪ't (Ch. činɪ'ṭ), one's self
gŭmna'n činɪ't (Ch. gŭmnan činɪ'ṭ), myself
činɪ'nkin (Ch. činɪ'tkin), own 54.9
čintaw
činta'wikin Les. (M), to grow jealous 97.6 (see qanñɪ'ykɪn)
čigai
čegai'l̓ɪñɪn (Ch. čêga'glɪñɪn), small pebbles 26.3
Čegai'-vai'am (Ch. Čigei'-ve'ĕm), Pebbly River, Milky Way 106.1
čilila
čilila'tīkɪn, čilala'tikɪn M (Ch. pɪlɪle'erkɪn), it bubbles 17.2
če, eh 47.6
čeim P, čaim K
čeɪ'mɪk P, čaɪ'mɪk K (Ch. čɪ'mčä), near, close by 100.9
čemya'q (čem-yaq), really, indeed 13.7; 56.1
če'meč-e'en, čemečeᵍ'n (Ch. če'met lü'), so it is, so it happens 46.4
čęt
čet K, čet P (Ch. ret), road
čęčvę
če'čve, openly 22.5 (cf. Ch. če'čver, in waking state [in contrast to dreaming state])
čenpɪnm
čenpɪ'nmɪn, shoulders 57.3
čęnt. See yęnt
čeñ'ačet Pal., čañetat K
ceñ'ače'tkɪn Pal. (M), čañeta'tikɪn K (Ch. čeñɪtte'erkɪn), to get frightened 90.12
čęrępro
čerepro' (from Russian серебро), silver 22.10
čęl̓p
čel̓pe'kɪn M, to catch fish with a small round net 66.3

ču
 ču'tkın P (A), yu'ykin K (Ch. ru'rkın), to eat, to consume 92.24
čŭmkup
 čŭ'mkup (Ch. čı'mquk), some part 96.3
čo̱pro̱
 čopro'ykin M, to taste well (this word belongs to the supposed language of supernatural spirits) 80.12
čot
 čot-ta'gın (Ch. čot-ta'gın), "pillows' border" (i.e., the sill at the entrance of the sleeping-room formed by pillows laid in a row)
 Ch. čo'tčot, pillow
 čotčı'lqan, cross-pole parting one sleeping-place from another (literally, pillows' top) 84.8
čvi
 čvi'ykın A (Ch. čuwi'rkın), to cut 47.7
 čvi'pıt (Ch. čuwi'pit), piece, half
 -čvinañ. See yıvinañ
č̣h(ı)
 gı'čhın (Ch. rı'grıg), hair
 qe'-čhıla^{s}n (Ch. qê'-rgılın), thick-haired
 A'xgıke, Hairless-One 24.8
čhıčañaw
 čıgıčaña'wekın K Qar., čigičeñe'witkın Les. (M) (Ch. čıkeye'urkın), to recover one's senses 42.10; 96.9

s·aḷvıy
 s·aḷvıye'ykın M (Ch. a^{s}ḷvıro'rkın), to pass a day 64.9
s̱·v
 s·ve'kın A (Ch. ru'urkın), nom. past ga's·vıḷen (Ch. ga'rvılen), to split, to cut into bands 38.7

nıpaiva'thıtñın. See paivak̨
nım
 nı'mnım (Ch. nı'mnım), settlement
 nımyı'ssa^{s}n (Ch. nı'myırın), village 70.9
nıme' (*adv.*), too much 16.1

nıki
 nıki'ta (Ch. nıki'tä), in the night-time 16.7
nı'kḷı, stone-pine nut 34.2
nıqu'p, joint 42.7
-natv. See yatv
naḷ
 na'ḷıkın M, nom. past ga̱na'ḷ̣in (Ch. ne'lırkın), it becomes something (auxiliary) 16.2
naḷp
 na'ḷpŭtkın Pal. (M), to suck 90.13
naḷh, nelh
 na'ḷhın K, ne'lhın P (Ch. ne'lhın), skin (however ne'lhı- K 49.1)
-nyiw (*medial*), -nn·iw (*medial*). See yıyiw (*initial*)
niyk, nika
 ni'yka K, ni'tke P (Ch. ni'rkıñut), some one
 nika'ykın M (Ch. nike'rkın), thou doest something (auxiliary) 17.2
ne'm^{g}ek Pal., also 90.20 (cf. Ch. ne'me, again)
nelh. See naḷh
nuwil (*initial*), ñvil (*medial*)
 nuwi'ḷıkın M (Ch. nuwi'lırkın), nom. past ga̱nvi'ḷ̣in, ga'ñvılin, to stop 16.10
-numkaw. See yumkaw
nuta
 nu'tanut (Ch. nu'tenut), country, land
 nutıḷa'tikın M, to go into the (open) country 54.1
no̱o̱ K, nuu P
 no'onai K, nui'unui P, cooked meat 29.3
-np. See yp
-npıyka̱ḷa̱. See yıpıyka̱ḷa̱
nv (*medial*). See yıv (*initial*)
-nvan·ñı. See yıva̱n·ñı
-nviy. See yıviy
-nm. See t̨m
ntıwa̱t. See yıtıwa̱t

-ntɪgɪwa̱t. See yɪthewa̱t
nči. See yɪči
-nčimaw. See yɪčimaw
-nčičat. See yɪčičat
-nnu. See yɪnu
-nqu. See yqu
-nli. See yɪli

kɪya̱w
kɪya'wikɪn M (Ch. kɪye'urkɪn), to wake up 12.6
kɪyu̱la̱t
kɪyu̱la'tikɪn M (Ch. kiule'erkɪn), to be waking, to live 33.2; 39.4
nɪ̨lhi-kyu'qin, quite wakeful 39.9
kɪyu̱la'la^{s}n, living one 78.7
kɪpl̨
kɪ'pu̱l̨, tobacco-mortar 50.6
(ykɪpl̨)
°kɪ'pl̨ekɪn A, nom. past ga'ykɪpl̨ɪl̨en (Ch. kɪ'pl̨ɪrkɪn), to strike 62.4; 64.18
kɪpl̨u, kɪpl̨u
kɪpl̨u'ykɪn A, to strike 43.5
kɪm
kɪm-, hard
nɪkɪ'mqin, he is hard 47.4
kĭmak
kĭma'k (Ch. kĭme'k), almost
kg̱t, -kt̨
kɪt- (Ch. kɪt-) *adv.* too much
g̱a-kt-ača'čhaɪ.en, he laughed quite loudly (cf. Ch. g̱a-g̱tɪ-qamɪ'tvalên, he ate quite a good deal 19.2; 74.24)
kɪt-aiña'ykɪn, to cry loudly, to shriek
kɪt-ɪnve'tikɪn A, to pull with violence 74.1; 100.12 (see yɪ'vikɪn, to push off)
kɪ'tta l̨ɪ'gɪ K, kɪtve'-lɪga P, every time again 92.11
kitaiña
kitaiña'ykɪn M, to scold 17.8
kɪtta'ñ-. See kɪ'tañ
kɪtča
kɪ'tčan, slime, saliva 84.9
kɪ'svač, cross-pole 68.5

-kɪč, there
ya'qu-kɪč, what of that! 49.9
Kĭlu', proper name (female) 43.8
kɪl̨. See kɪl̨
kɪlv
kɪl̨vɪ'ykɪn A (Ch. kɪlvɪ'rkɪn), to notch
kɪl̨vɪ'gɪčñɪn, notch
kɪ'l̨vɪ-yɪpa'ña, (large) grooved hammer 43.2
kɪlt̨
kɪl̨tɪ'ykɪn M, to tie
kɪ'l̨tɪñit, tie, band
kɪl̨čɪ'čñɪn, band
l̨a'wtɪ-kɪ'l̨čɪčñɪn, head-band 17.13
g̱ɪl̨ka
kɪl̨ka'kɪl̨ (Ch. kɪlka'kɪl), shell-fish 70.2
kŭmat
kŭma'tikɪn M, to be angry 24.9
ka̱w
ka'wakaw, bed
taka'wñekɪn M, to prepare the bed 28.3
kawa'ssočhɪn, wallet filled with fish-heads 46.2
kawič
kawiča'tikɪn M (Ch. keuče'erkɪn), to be motionless in pleasant sleep, to lie *in dolce farniente*
nikawi'čaqin, he is lazy and sleepy 64.24
kama
kama'ña, kama'ñɪ (Ch. keme'ñɪ), dish 64.3
ka̱ma̱k
ka'mak (Ch. ka'mak), (supernatural) spirit 36.6
kama'w-ña'ut, ka̱mak woman 82.7
ka̱g̱gup
kag̱gu'pekɪn A, to split in two 54.8
kañat
kaña't-ingi, drag-net (literally, curved net) (cf. Ch. ke'ñi-ku'pren, curved net)
kaña'tekɪn (Ch. keñi'rkɪn), to fish with drag-nets 44.5

karma'n (from Russian кармань), pocket 78.9

kali

kali'ykın M, A (Ch. keli'rkın), to carve, to adorn, to write

kali'kaḷ (Ch. keli'kel), carving, letter, paper

kali'- (Ch. keli'-), spotted, adorned 20.2

Ka'li-ña'ut (proper name), Painted-Woman, 32.5

ki'wan, truly 26.9

kipḷu. See kıpḷu

kimi'ta K, kimite P

kimi'tan K, kimi'ten P, Qar., clothes 100.11; 101.19; 102.11 (cf. Ch. ki'-mitın, load)

ki'tañ, kıtta'ñ (Ch. kıta'), now, then! 14.7; 33.8

kičič

ki'čič K, ki'tkis P, ki'tkit Qar., as soon as 72.21; 100.10; 101.18; 102.9

ki'kit (= ki'kič)

kinčat

kinča'tıkın Qar. (M) (Ch. kiñe'erkın), to grow jealous 96.19 (see qanñı'ykın)

kiḷ, kıḷ

ki'ḷkiḷ, kı'ḷkıḷ (Ch. kiḷkiḷ), navel 63.10

kıḷis·vi'ykın, to cut the navel 63.3

kiḷt

ki'ḷtikiḷ, bundle 27.8

kẹykẹy, kẹy

ke'ykey (Ch. ke'rker), dress (mostly female) 76.22

-kwą. See gıvą

kum'

ku'm'ukum Pal, coat 90.19

kumñ

kumña'tikın M, to call out, to shout 39.2

ku'mñıkum, voice 72.24

kuka

kuka'ña (Ch. kuke'ñı), kettle

kuka'-yıčıu (Ch. kuke'-yırın), kettleful 43.1

kuka'kin, belonging to the kettle 78.1

kukai'vikın K (M, A), kukei'vikın Qar., to cook 51.1; 96.21

kokai'-poi'gın (Ch. kɵkai'-poi'gın), tripod for hanging up the kettle (literally, kettle-spear)

kur

ku'rıtkın Pal., interrogative verb

kulipči

kulipči'nañ, plug for the vent-hole 38.1

kuḷ

kuḷa'tikın, kuḷa'ykın M (Ch. kuwlıtku'r-kın), to roll 42.3

ko'ḷoñ i'taḷa^{g}n (Ch. kowlo'ku-wa'lın), round

kuḷak

kuḷa'k (from Russian кулакъ), fist 36.10

kọthą

kothai'pekın M, to spoil, to pilfer

Kotha'ño, male name used in tales for Fox-Man 46.8

kọrọwą

koro'wa (from Russian корова) (Ch. koro'walhın), cow 78.7

kọlọ

koḷo'ykın A, to gnaw, to cut by gnawing 58.6

kmiñ

kmi'ñın (Ch. kmi'ñın), son child 56.8

kmiña'tikın M (Ch. kmiñe'erkın), to bear, to be delivered of a child 43.8

-kṭ. See kṭ

kḷẹ'wą̄ (from Russian хлѣбъ), bread 16.2

qıyım

qıyıme^{g}'en, qĭ'yĭm-e'wun, impossible, not true 14.3 (cf. Ch. qarê'mên, it is not the matter; see also qaye'm)

qım

nıqı'mqin, it is hard 59.7 (see nıkı'mqin)

qṣv. See qąs·v

qayıču

qayıču'ykin A, to chop small 53.6 (see qai)

qaya'n (Ch. qa'aran), covered sledge (literally, reindeer-house; see ẹo'yaña, reindeer) 52.1

qạyẹm (qayo'm exclamatory form)
qaye'm K, qate'mmɪ Les. (Ch. qarê'm) (particle of negation), I will not 96.14; 97.19

qai
qai- (Ch. qăi-), small 17.1
qaiu'iu (Ch. qăiū', qăiu'u), fawn, calf

qai'gut, indeed 84.19

qai'ḷɪm, all right 66.4

qa'iñu'n Pal. (Ch. qă'iñun), it seems 90.4

qa'wun, although 78.17

qapay
qa'pay (Ch. qe'per), wolverene 12.8; 58.7

qạpte
qa'pten (Ch. qe'ptin), back 18.8

qạmạtčạ
qamatča'n, Adam's apple, throat 57.4

qạtạp
qata'p (Ch. qata'p), winter fish, fish standing in great numbers in deep still places 61.7

qatv
qa'tvikɪn A (Ch. qe'tvŭrkin), to stab, to pierce 18.10
nɪqa'tvuqin (Ch. niqe'twuqin), it is strong, successful 88.21

qạtmạw
qatma'wekɪn M, to feel cold 38.1

qačɪn
qačɪ'n (*adv.*), and meantime 14.2

qačɪk
qa'čɪk (*adv.*), really, indeed 18.7 (cf. Ch. qăči-qun-u'm, as you like it)

qạs·v, qɪsv
qa's·wuqas, qɪ'svoqɪs (Ch. qɪ'rgoqɪr), stone-pine 21.7

qanya
qa'nyan, palate 19.2

qanga
qa'ngaqan, fire, flame 30.8
qanga'tikɪn M, to burn
yikangawekɪn (causative), to make burn (cf. Ch. qenye'urkɪn M, to flame up) 57.4

qanñɪ
qanñɪykɪn K (M) (Ch. kiñe'erkɪn), to grow jealous 96.1

qạqlạ
qaqla'ykɪn, to be choking 74.28

qage', here! 84.22

qaḷaḷv
qaḷa'ḷvɪn (Ch. qăle'lvɪn), intestines 78.23

qaḷeip
qaḷei'pekɪn M, nom. past gaqaḷei'pɪlin, to fall in love 44.4

qaḷtẹnñ
qaḷte'nñɪn, stopper (in the roof or in the wall of the ante-chamber) 14.8

qaḷñẹ
qaḷñe'-key (Ch. qalhê-qêr), combination-suit (literally, fastened-together dress) 76.5

qạḷhaiạ
qaḷhaia'ykɪn M, to cry 20.8

-qi, particle 23.7

qit
qitɪ'ykɪn M (Ch. qi'tɪrkɪn), to freeze 14.2
qi'tɪ-nuta'ḷqan (Ch. qi'tɪ-nute'sqän), frozen ground

qe'e (Ch. qeqe'), interjection of wonder (used by women) 82.14

qes·h
qe's·hɪqes (Ch. qê'rgɪqêr), light
qes·ha'vekɪn M (Ch. qêrga'arkɪn), it makes light
niqe's·hɪqen, ne's·hɪqen (Ch. nɪqê'rä-qên), it is bright (see ẹčh, ẹs·h)

quyqiy
Quyqɪ'nn·aqu (Ch. Ku'rkɪl, Ku'urkɪl), Big-Raven 12.1, 2.

qut, quli
qo'ḷḷa, qoḷa' (Ch. qol), other, another
qu'tti *dual* (Ch. qu'tti *pl.*), 12.7; 32.8 *plural* quttu, qutčan

-qun (Ch. -qun), particle 14.8
qu'nam (qun-am), even 49.1 (cf. Ch. -qun-ım-ELo'n)
qun·
qun· (Ch. qun·), one, single one
qu'n-ač (Ch. qun·a'čä), one time, single time 53.2
quli. See qut
quli
quli'quļ (Ch. quliqul), voice, singing 48.7
quļiļa'tikın M (Ch. qulile'erkın), to sing, to make noise, to shout 68.17
qu'lin (Ch. quli'nikek), afterwards 60.2
qulu' Ch. qolo'), something big 29.9
qulumti'ykın (qulu-imti'ykın) M, to carry something big, striking, (a club), on one's shoulders 57.9; 82.8
qoļowočŭ'mñın (probably qoļo-wočŭ'mñın), big club 29.7
quļta
qoļta'lñın (Ch. qolta'lhın), thong-seal skin, sole leather, sole 50.3
qo' (Ch. qo'), I do not know 49.6
qo'yıñ, to this side 19.2
qǫya
qoya'ña (Ch. qora'ñi), reindeer 22.4
qo'ya-nma'tekın (Ch. qa'a-nma'arkın), to slaughter reindeer
qo'ya-ya'mkın (Ch. qa'ra-ra'mkin), Tungus, Lamut tribe (literally, reindeer people)
qoyaļa'tekın M, to herd reindeer 74.20
qo'oñ, caw! raven's cry) 48.2
qǫnp
qo'npŭ (Ch. qo'npŭ), altogether 13.1; 41.8
qonpŭña'wekın A (Ch. qonpŭña'urkın), to end, to finish 96.12
qoqļa
qoqļa'tkın Qar. (M), to call, to shout 97.2
qǫqļǫ
qoqļo'ykın A, to pierce
qoqļo'wıčñın, hole 15.9

qlik (Ch. qlik), male, man 72.3
qļą'wuļ (Ch. qla'ul), man 17.4

gıyąpčą
gıyapča'ykın M (Ch. wıyopča'rkın), to sing, to whistle 17.1; 72.16
gıyaļ
gıya'ļıkin M (Ch. gre'lırkın), to vomit 43.4
gıyip, -yyip
gıyi'pikın A, to keep back
yini'pikın, yiñi'pikın (causative), to make one be kept back 41.9; 60.5
gıynik
gı'ynik K, gı'rnik Qar. (Ch. gınni'k), game 61.8
Gıwiļe' (proper name), Stone-Face 66.2
gıvą, -gvą, -kwą
gıva'ikın K (M), gıva'tkın P (Ch. uwa'rkın), to catch at 36.6; 100.12; 101.19
gıt, gın, gi
gı'ssa, gi K, gıtča P (Ch. gıt, gır), thou 18.7; 66.21
gını'n (Ch. gını'n), thy, thine
gı'niw (Ch. gi'niw), like thee 14.5
gıttat
gıtta'tikın M (Ch. gıtte'erkin), to feel hungry 35.5; 74.15
gıtčą
gıtca'lñın (Ch. gıtka'lhın), leg 53.3
gı'čhın. See čh(ı)
gıčhǫ'ļ
gıcho'ļ (Ch. gırgo'ļ), above 20.1; 80.5
gın. See gıt
gınun
gınu'n, lıñu'n (Ch. gınu'n), half, middle 43.4
gıno't-a^{g}lo' (Ch. am-gıno't-a^{g}lo'), midday
gınu'n-nıki'ta (Ch. gımi'n-nıki'tä), midnight
gıntaw
gınta'wekın M, to run (cf. Ch. gınte'urkın, to flee) 36.6; 55.2

ɣink
ɣi'nku ļiñi'ykin A, ɣinkiča'tikin M, to bid welcome 64.16
ɣi̯lh
ɣi'ļhin (Ch. ɣi'lhin), skin
ɣiļhitča'n, carcass (literally, skin taken off) 49.10
ɣŭm
ɣŭm, ɣŭ'mma (Ch. ɣŭm), I (subjective intransitive) 68.13
ɣŭm-na'n (Ch. ɣumna'n), I (subject transitive) 12.3
ɣŭmna'n čini't (Ch. ɣŭmna'n čini't), myself
ɣŭm-ni'n (Ch. ɣŭmni'n), my, mine
ɣŭ'mļañ (Ch. lŭ'mñă), again 15.1
ɣaimat
ɣaima'tekin M (Ch. [Anadyr] ɣaima'tirkin), to desire 12.2; 38.4
ɣaimi
ɣaimiyo'oykin M, to be joyful 23.2 (cf. Ch. ɣaimiča'urkin, to become rich)
ɣamɣa
ɣa'mɣa- (Ch. ɣe'mɣe-), every, each 34.9
ɣa'mɣa-qlawuļ (Ch. ɣa'mɣa-qla'ul), every man
ɣatha
ɣa'ttɛ (Ch. ɣa'tti), hatchet 56.3
ɣačñin, ña'čñin
ɣa'čñin, ña'čñin (Ch. ña'rgin), outside 33.2
ña'čñinen (Ch. ña'rginên), world
ɣa'nka, there 40.10 (cf. Ch. ɣā'nqan, there, quite, afar)
ɣanka'kiļa^{s}n, a man belonging there 40.8
ɣaļa
ɣaļa'ykin M (Ch. ɣala'rkin), to pass by 66.12; 84.18
ɣaļñiļ
ɣa'ļñiļ (Ch. ña'lhil), in both directions, in all directions 23.1
ɣi. See ɣit

ɣita
ɣita'ykin A (Ch. ɣite'rkin), to see 44.10
ɣep
ɣe'pekin M, to go upstream 61.7
ɣek (Ch. ɣik, ɣič), oh! 33.3
ɣot! off! 48.9 (see vus)
-ɣvą. See ɣivą

ñiyo'x, three
ñĭyo-s·ho'yu (absolute pl.) (Ch. ñĭro'rgari [absolute]), they three
ñipa
ñipa'ykin M (Ch. ñipe'rkin), to land
kukañpa'ykin (kuka-ñpaykin) M, to take the meat out of the kettle 51.3 (cf. Ch. ere'mperkin [ere-mperkin; e'ret cooked meat])
ñivo̯, -ñvo̯
ñivo'ykin M (Ch. no'orkin), to begin 33.7
ñit
-ñiti'ykin M (Ch. -ñitti'rkin), to get by hunting
ļ̣va'-ñiti'ykin, to hunt wild reindeer
qata'p-ñiti'ykin, to catch winter fish 61.7; 70.10
ñita̯
ñita'ykin M (Ch. ñita'rkin), to go and fetch something
notantay·kin M (Ch. notanta'rkin), to go and fetch something from the open country, such as berries, roots, and such like 86.8
yaxñita'ykin M (Ch. ra^{s}ñita'rkin), for what do you come
ñitat
ñita'tikin M (Ch. ñite'erkin), to break off, to detach
imtiliñta'tikin M, the strap breaks off, the strap is snapped (in two) 66.8
ñito̯
ñito'-ykin M (Ch. ñito'rkin), to go out 12.5

ñıtoḷñ
ñıto'ḷñım (Ch. gıto'lhın), flank, side of meat 66.9, 16
ñınvo'q, a number of 13.5
ñay
ña'yañ, second time 64.5
ña'yey, two 74.11
ña'yañ, again, the second time 64.5, 17
ñeyas·hei'tı K (allative), nečısshei'tı (allative) P, ñiterge'ta (subjective) Qar. (Ch. ñırrge'rı [absolute]), they two 101.1, 25; 102.16
ña'yen, ña'nyen, that one
ñai
ñai'ñai (Ch. ñe'gnı), mountain 42.2
ñaw
-ñaw- (Ch. -ñew-), woman, female (only in composition)
ı'npı-ñaw (Ch. ı'npı-ñew), old woman
tu'la-ñaw (Ch. tu'lı-new), female thief
ñaw-a'kak (Ch. ñe'ekik), daughter (literally, female son) 12.3
ñaw-a^{g}'tta^{g}n (Ch. ñeu^{g}'ttın), she-dog
ña'wan (Ch. ñe'wän), wife
ña'w-ı-tqat (Ch. ñe'us·qät), woman 21.4
ñaw-ı-nyu'ykın (Ch. ñeund·u'rkın), to woo, to ask for a wife (literally, thou herdest [the reindeer-herd] for a wife) 12.1
ya-ñawt-ı-ña't-i-kın (Ch. rañawtıña'arkın), thou makest him to have the wife 13.3
ñaw-yiḷa'ḷñı-to'mgın (Ch. ñawgê'lhıtə'mgın), female cousin 82.16
ña'čñın. See gačñın
ñan
ña'nako (Ch. ñe'n·ku), there 70.8
ña'nakañqo, from there 42.3
ñe'nako, there 19.10; 74.20(see ña'nako)
ña'nyen, that one 13.3; ñanyat, ña'nyaqıt (*dual*), ñanyau, ña'nyeu (*pl.*) 74.9, 10
ñanka'ken (Ch. en·ke'kin), that belonging here 70.22
ñaḷqıw
ñalqı'wekın M (Ch. ñelqi'urkın), to sit down upon a sledge (mostly astride) 52.1
ñiyaq
ñi'yaq (Ch. ñi'räq), two
ñiye'ča (Ch. ñirä'čä), two times, twice
ñiyeqı'wikın M (Ch. ñireqäurkın), numeral verb
ñi'yuq, the deuce! (combined with verbs) 55.8
ñinvit
ñi'nvit, ñenve'thičñın, evil spirit 38.3
ñilñ
ñi'ḷñım (Ch. ñi'lhın), thong 38.6; 40.5
ñg̣'kg̣ḷ, ñg̣ykıḷ
ñekeḷa'tekın, ñeykıḷa'tekın M (Ch. ñırkıla'arkın), to feel shame, to feel fright 46.6; 82.6
ñg̣lv
ñe'ḷa (Ch. ñe'lvŭl), herd 21.8
ñunin-
ñu'nin- (Ch. ñu'nqin), that one (apart from the speaker) 34.7
ño
ñova'ykın M (Ch. ño'rkın), to lack something, to be suffering 33.7
ño̧iñ
ñoiñın P, K (Ch. ñoi'ñin), pelvis, buttocks, tail 92.17
ñvil. See nuwil
-ñvo̧. See ñivo̧
ņ̃l
ñı'ḷñıḷ (Ch. ñı'lhıl), smoke
ga'nḷıḷen (Ch. ga'nlılên), smoky
ñıḷa'tekın (Ch. ñıla'arkın), to be smoky, to feel smoky 38.1
ñıḷoye'ykın (ñıl-oye'ykın) M, to make a smouldering fire with plenty of smoke 74.3
nıḷñıḷqa'wikın M (Ch. ñılhıla'arkın), to be full of smoke 74.4

li
li'li (Ch. li'glig), egg 74.10

lili

ļeļe'lñin (Ch. lele'lhin), mitten 22.2

liļa

ļeļa'ļñın (Ch. lêla'lhın), liļa't (*dual*) (Ch. lile't *pl.*), eye

gaļa'lin, with eyes 24.2

ļeļa'shın (Ch. lêla'rgın), eyelash 32.10

leļa'pekın M (Ch. lile'purkın), to look upon 13.8

yıčiča'tikın A (Ch. rıčiče'erkın), to inspect 33.10

luta

luta'ykın M, to pass water 66.6

ļıpyui

ļıpyui', hood 70.5

ļımñeną

ļımñena'ykin A (Ch. lŭmñena'rkın), to follow 17.6

ļıgı'mmen Les. (Ch. lŭ'mñă), again 97.12 (cf. ğŭmļañ)

ļı'gıqar, still the less 49.1

ļı'gan (Ch. li'ɛn), even as, as soon as 44.3

ļıñąt

ļıña'thısñın P, ļıña'thıtñın K, parting of the hair

taļñathisñı'ñekın M, to arrange the parting of the hair 92.19

-ļa. See tıļa

ļawt

ļa'ut (Ch. le'ut), head 17.13

ļawtı-kı'lčičñın, head-band 17.13

ļawti'ļñın (Ch. leuti'lhın), halter 72.1

ļawtıme'ykın M, to shake one's head 25.6

ļawtıntı'ykin K (M), lewtıntıtkin P, to wring the neck 46.8, 26

ļaqļañ

ļa'qļañ (Ch. le^{ɛ}'le, lä^{ɛ}'leñ), winter

ļaqļañyo'ykın M (Ch. lä^{ɛ}lenru'rkın), winter is coming 72.5

ļā^{ɛ}. See ļō^{ɛ}

ļą^{ɛ}o. See ļō^{ɛ}

ļaxt

ļa'xtekın M, nom. past gaļļa'xtılin, to come back 88.11

ļaļu

ļaļoļñın (Ch. lalo'lhın), whiskers, mustache 24.2

ļō^{ɛ}, ļā^{ɛ}

ļō^{ɛ}'ykın A (Ch. lu^{ɛ}'rkın), nom. past gaļā^{ɛ}'wlin, gača^{ɛ}'awlin to find, to see 51.9

ļo^{ɛ}'ļqaļ (Ch. lu^{ɛ}'lqăl), face 53.5

ļō^{ɛ}, ļą^{ɛ}o

ļo^{ɛ}'ļon, ļo^{ɛ}'oļon (Ch. lolo'lhın), (woman's) breast

lo^{ɛ}'o-lpıne't, women's hearts fastened together 68.16

ļo'wekın M (Ch. lo'urkın), to suck

ļǫ'ļǫ (Ch. lo'lo), penis 82.6

-ļpinit, -lpınit

pını'tikın, pini'tikın M (Ch. pini'irkın), to tie (boot-strings)

aļpini'tča (Ch. elpini'tkă), not tied up (when speaking of boot-strings or any other lacings of such kind) 60.1

-ļpirt

pirte'tkın Pal. (A), to wring out 90.19

ļy

ļı'vıtkın P, lve'kın K (A), nom. past ga'ļviļen P, K, to vanquish, to be superior to 92.20

ļqain

qaina'wikın A (Ch. qäine'urkın), to shoot at 33.1

(ļ)qat (the whole stem is weak, but *a* is short and neutral)

qatı'kın M (Ch. qäti'rkın), to go away 13.5

Ch. qatı'rkın, thou goest away, thou departest 13.5

ļñ

ļıñı'ykın A (Ch. lı'ñırkın), nom. past ga'ļñilin (Ch. ge'lhılin), to do some action (auxiliary)

a'nku ļıñı'ykın A, to refuse 64.16

ļñı = ļı'gı (see ļh) 88.21

ḷh

ḷı′gı- (Ch. lı′ı-), known (used only in compounds)

ḷıgı yıtčı′ykın A (Ch. lı′ı lı′ñırkın), to have in mind 36.7

ḷhi

ḷhi- (Ch. lıı-, lhi-), genuine, numerous, strong, quite

nı-ḷhi-nımaı′ɛnqin (Ch. nı-lhi-nımeı′ınqin), a quite big one

ne-ḷhe-pıto′nqen, he is quite rich 22.10

-ḷḷaiv. See tı̆ḷaiv

-ḷḷaxtat. See yıḷaxtat

-ḷı. See tılı′ykın

rıyat

rıya′-viḷ Pal., return payment 90.22

rıya′tıtkın Pal. (M), to thank 90.21

rı̣kr

rı′krıñ Pal., yıke′ñın K (Ch. yıkı′rgın), mouth 90.12

riri

riri′ñe Pal., white whale 90.6 (see yiyi′ña)

Suffixes.

-ı, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 20.4, 6. See -i

-ı ([ı]g), locative of nouns and verbal stems 74.10. See (ı)k

-ıy- (Ch. -ırg-), they (3d per. pl.); the family of, the house of 19.9; 38.9

-(ı)mtı-, a personified animal or inanimate object 44.6; 46.7

Vaḷvı′mtıḷa^{s}n, Raven-Man 12.1

-(ı)t, -ti (Ch. -[ı]t, -ti, *pl.*), dual absolute form 17.1; 80.10

-(ı)n, -(ɛ)n, -(a)n (Ch. -[ı]n, -[ɛ], -[ä]n), absolute form 15.4; 39.1; 48.8

-(ı)n, personal noun

-(ı)nạ(ñ) (Ch. -[ı](nạ), allative of personal nouns in -(ı)n

-(ı)nak (Ch. [ı]na), subjective and possessive form of personal nouns in -(ı)n 12.7; 15.11; 16.4

-(ı)na-k (Ch. -inä), subjective; possessive of personal nouns in -(ı)n 24.2, 10; 25.2

-(ı)nu, plural absolute form of personal nouns in -(ı)n 33.3; 43.7. See -(ı)n

-ın-u, -iṇ-u, plural of proper names 24.7; 45.1

-(ı)nti (Ch. -[ı]nti *pl.*), dual absolute form of personal nouns in -(ı)n 12.1; 19.5

-(ı)k, -kı (Ch. -[ı]k, -kı, -qı), locative and possessive 18.9; 19.4, 9; 21.7; 25.2; 32.1, 2; 38.4; 80.10, 13

-(ı)k, -ka (Ch. -[ı]k), supine (locative form of the verbal stem) 17.1, 2; 74.8

-(ı)k (Ch. -gäk), intransitive subject; 1st per. sing. past; exhortative, conjunctive 18.6

-ıñ, indefinite form of the adjective (in Ch. only in composition: ta′ñumva′lın, Kor. te′ñıñ-vạ-lın, the better one) 82.4

-a. See ga—a

-a, -ta (Ch. -e, -ä, -tä), instrumental 12.5; 18.10; 20.7; 39.7; 41.3

-a, -ta (Ch. -ä, -tä), modal (instrumental of verb stem) 21.3; nominalizing indefinite form (used chiefly as imperative) 32.1

-aw (Ch. -eu). See y(ı)-

-au, plural absolute 12.7; 28.5. See u

-au K, -eu P, intransitive 3d per. pl. nominalizing form, also plural adjectival 30.1; 44.2; 94.1

-ač, adverb of time, place, manner 18.10; 27.4, 5; 70.4, 14

-aṅ (Ch. -än) 36.8. See -gan (Ch. -gän)

-(a)n. See -(ı)n

-(a)k (Ch. -[ɪ]k), supine (possessive of verbal stem) 58.1

-yɪ'čɪn (Ch. yɪ'rɪn), full, contents of 43.1
-yu- (Ch. -ru-), increased action; also seasons, parts of time 13.1; 72.5
-yon, destined for (future passive participle). (Cf. Ch. -yo, general passive participle)
-yk-, (-ik-) (Ch. -rk-), present, all persons 12.1, 2, 6, 8
-yk-i. See -i
-yk-e. See -e
-yñ- (Ch. -yñ-), augmentative 72.12. (*Rare*)

-ĭ (Ch. -ĭ), exclamatory form of noun 28.9; 88.1
-ĭ (shortened i), transitive object, 1st per. sing., various tenses 84.14; 88.20
-ĭ (shortened -i and -e), intransitive subject, 3d per. dual pl., various tenses 22.8; 100.6, 12
-ĭvɪ-(Ch. -ivɪ-, -ĭwu-), increase of action 44.7
-ĭtɪ, -etɪ (Ch. gtɪ, -êtɪ, -wtɪ), allative 20.1; 35.6; 36.3; 43.3
-i, intransitive subject, 3d per. dual (present -yk-i, past -(g)i, future -ñ-i) 57.9; 82.17; 100.2
-i, intransitive subject; 2d and 3d per. sing. past; 2d per. sing. exhortative 18.5; 26.2; 35.1: also transitive object 1st per. sing., various tenses 25.1. See -gi
-in (Ch. -in), adjectival, material, and possessive 24.10; 25.3; 46.2; 53.3; 64.2; 78.1
-in- (Ch. -in-), demonstrative and interrogative pronouns, compound form 34.5, 7
-in (-ɪn), *dual* -inat (-ɪnat), *pl.* -inau (-ɪnau) (Ch. -in, *pl.* -inet), transitive object, 3d per. (with the subject 3d per. sing.), present, past, exhortative, future, conjunctive 18.8; 19.2; 46.4; 94.2

-inañ (Ch. -ineñ), instrument, means of 37.9; 38.1: verbal noun, abstract action 30.7
-in-u, *n.* See -ɪn-u
-ik- (-yk-) (Ch. -rk-), present all persons (sing. dual) 57.9
-i—gi (Ch. -i—gɪt), 2d per. sing. nominalizing form of verb, and conjugated form of noun 60.2; 82.8
-i-gŭm (Ch. -i-um), 1st per. sing. nominalizing form of verb, and conjugated form of noun 17.7; 30.1; 47.5; 60.5

-(ɛ)n. See -(ɪ)n
-e, intransitive, 3d per. pl. (*present* -ḷa—yk-e, *past* -ḷa—(g)e, *future* -ḷa—ñ-e) 12.6; 80.11; 82.1
-e'pu (Ch. -e̯pu, -e̯pŭ, -e̯ŭpŭ), ablative, only in Kor. II

-wi. See -wgi
-wgi, vvi, Wi, plural after final vowel 22.4; 25.4; 42.7; 50.7; 66.18

-u, plural absolute form after final consonants 28.5; 44.2, 3
-u (Ch. -u), designed for (post-position, both verbal and nominal) 15.10; 20.2; 38.1; 101.6
-u- (Ch. -u-), to eat something 30.2; 46.10

-pil K, P, -pi Pal. (Ch. -pil), diminutive 23.7, 8; 78.7
piliñ, pila'qu, diminutive, mostly of endearing sense 17.2; 22.7; 74.8

-vvi, *n.* See -wgi
-mɪk (Ch. -mɪk), 1st per. dual pl.; intransitive subject; past exhortative; future conjunctive; transitive object; all tenses 26.7; 29.9; 64.16
-mą K, P. See a'wun—mą, ga—mą

-mu'yi *dual*, -mu'yu *pl.* (Ch. -mu'ri *pl.*), verbal suffix; 2d per. dual and plural; intransitive subject, nominalizing past and present; transitive object, nominalizing past and present 29.6

-t Les. (abbreviation of -ta), instrumental 97.5
-tık (Ch. -tık), 2d per. dual and plural; intransitive subject, transitive object 13.2; 27.1
-ta. See ga—a
-ta, -a (Ch. -tă, -e, -ă), instrumental 12.5; 18.10; 20.7; 39.7; 41.3
-ta, -a (Ch. -tă, -ă). See -a, -ta
-ti. See -(ı)t
-tuḷ (Ch. -tul), piece of, part of 92.11
-tvat- (Ch. -tvet-), causative of "to acquire some quality" 13.2
-tvi- (Ch. -tvi-), to acquire some quality 13.2
-tč(ın) (Ch. -tk[ın]), point of (absolute form) 57.1
-tčiñ, numeral iterative 54.5. See -če
-tča (Ch. -tkı), transitive subject; 2d per. dual and plural of various tenses 23.4, 7, 8
-tča (in negative stems ending in *t* with the suffix -ka; change *-tka* to *tča*) 13.1
-tču K, -tku- P, Les. (Ch. -tku-), increased action, long duration 13.6; 96.1; 97.18; 101.11
-tčutču. See čuču
-tk- P, Pal., present, all persons 90.15; 92.19. See -yk-
-tku- P, Les. See -tču K

-s P, intransitive subject, 3d per. dual and plural 101.18. See -ĭ *v.*
-ssa^{g}n, passive participle 96.6. See -ḷa^{g}n

-s'h- (Ch. -rg-), 3d per. (personal pronoun) sing. and pl.; possessive form of personal nouns 28.7

-s'qiw- (Ch. -s'qiu-), unity of action 64.25. See -ḷqiw-

-č, -ča, K. See -če P
-čıku (Ch. -čıku), within (post-position) 16.10
-čıkoĭtıñ (Ch. -čiko'u̯tı), into 15.2
-ča^{g}n (Ch. če^{g}n, -čın), adjectival, mostly comparative 30.7
-ča^{g}n, verbal noun 76.2, 19
-če P; -ča, -č, K (Ch. -če), numeral iterative, adverbial iterative 53.2; 92.19
-ču-, 27.7. See -tču-
-čuču, tčutču, great increase of action 59.7
-čh-, 28.7. See -s'h-
-čñ(ın) (Ch. -čh[ın]), emphatic form or definite form 15.8; 17.2

-n (abbreviation of -gan), *dual* -nat, *pl.* -nau (Ch. -n [abbreviation of -gın]), transitive object, 3d per. past exhortative, conjunctive 18.2
-n(ı)- P. See y(ı)-
-n(ı)-. See y(ı)-
-nau. See -n
-nat. See -n
-nan (Ch. -nan), personal pronoun, subjective 17.5
-nu (Ch. -nu), designed for (after final vowel), 86.9, 11
-nv- (Ch. -ńv-), verbal noun, abstract action 31.3
-nki. See -ñki
-nko. See -ñqo

-n'aqu (Ch. -yñ), augmentative 12.2

-k, locative, subjective
-k (Ch. -k), intransitive subject, 1st per. sing., past exhortative, conjunctive 16.8
-kı. See -(ı)k

-kıñ, allative form of personal nouns and pronouns 29.2; 74.22
-kĭ-ḷaˢn, -kĭ-lin. See a—kĕ-lin
-kĕ-lin, -kĭ-lin, -kĭ-ḷaˢn. See a—kĕ-lin
-ka (Ch. -kă). See a-ka (Ch. e-kă)
-ka (Ch. -kı), supine 40.2. See (-ı)k
-ki. See a-ki
-kin (Ch. -kin), pertaining to (adjectival) 60.4; 66.11; 70.22; 76.17

-qače. See -qaḷ
-qaḷ, -qače (Ch. -qal, -qač, -qa′ča), by the side of, close to
meñqañqa′če, from what side, wherefore 16.1
ñanıkañqaḷai′tıñ, to his side 100.8
-qin. See nı—qin
-qinau. See nı—qin
-qinat. See nı—qin
-qu, nominalizing present, all persons 18.10

-g, locative, subjective 19.3. See -k
-gıtñ(ın). See -g̣eñ(ın)
-gičñ(ın). See geñ(ın)
-g̣ın, *dual* -g̣ınat, *pl.* -g̣ı′nau (Ch. -g̣ın, *pl.* -g̣ınet), transitive object, 3d per. all numbers, with the subject 1st and 2d per. past exhortative 74.1
-g̣an (Ch. -g̣än), transitive object, 3d per. sing. past exhortative, conjunctive 20.7
-g̣i (Ch. -g̣i), intransitive subject, 2d and 3d per. sing.; transitive object, 1st per. sing.; various tenses 22.1; 27.3; 47.9; 84.25; 90.21
-g̣i (Ch. -g̣i, -g̣ıt), intransitive subject, transitive object, 2d per. sing., various tenses 16.7; 21.4; 84.24, 27
-(g)i. See -i
-g̣i. See -i—g̣i
-g̣is P, intransitive subject, transitive object, 2d per. sing., various tenses 101.12. See -g̣i
-g̣i′niw (Ch. -g̣i′niw), a group of, a number of 70.10
-g̣inkı, -g̣i′ñki, to the foot of 21.7 (cf. utti′gi[ñ], the foot of a tree)
-g̣i′nka, under 13.6 (cf. Ch. -gi[ñ], the base or foot of something)
-g̣i′nko, -g̣i′ñko, from the bottom of 53.3 (cf. ətıtıg̣ê′ñg̣ŭpŭ, from the foot of the tree)
-(g)e. See -e
-g̣eñ(ın), -gıtñ(ın), -gıčñ(ın) (Ch. -gırg[ın]), verbal noun, abstract 18.1; 20.9; 47.2
viˢyag̣e′ñın (Ch. vê′ırgın), death
-g̣eñe′ti, to the bottom of 40.9; 41.5
-g̣um. See -i-g̣ŭm

-ñ. See t(a)—ñ
-ñ-. See ya—ñ-, ya—ñ-
-ñı. See -ña
-ñıvo-. See -ñvo-
-ñın, *dual* -ñ̇ınat, *pl.* -ñınau (Ch. -ñın, *pl.* -ñınet), transitive object, 3d per. future 27.1; 39.10
-ñınau, *pl.* of -ñın, *q. v.*
-ñınat, *dual* of -ñın, *q. v.*
-ña, -ñı (Ch. -ñı), absolute form 22.4; 28.6; 43.2; 64.3
-ñat (Ch. -ñet). See y(ı)-
-ñ-i. See -i
-ñit (Ch. -ñit), duration, space of time, season 31.10
aḷañit (Ch. ele′ñit), summer season
-ñ-e. See -e
-ñvo-, -ñıvo- (Ch. -ññ̇o-), inchoative (cf. ñıvo′ykın, to begin) 38.1; 39.3
-ñki, -nki, adverbial demonstrative and interrogative 25.6; 26.3
-ñqo, -nko, ablative (cf. Ch. -nqo, only in adverbs) 33.4, 7; 53.3
-lı Qar. See -ḷa-, -lin, -linau, Kamen. 96.16, 18, 20
-lın (Ch. -lin), adjectival (only in compounds) 82.13

-ļa- plural of verb, all tenses and persons 12.6; 16.9; 22.5; 23.4
-ļa—yk-e. See -e
-ļa—(g)e. See -e
-ļa—ñ-e. See -e
-ļat- (Ch. -let-), increased action, long duration, frequentative of action 18.1; 53.1
-ļaᵉn (Ch. -lın, -leᵉn), adjectival 44.3, 4, 10; 45.3; present participle 52.5; 57.9; used for, destined for 50.1
-lin. See ga—lin
-linau. See ga—lin
-linat. See ga—lin
-lk- Qar., present, all persons 95.16. See -yk-
-ļkılı, 3d per. plural, present and past (nominalizing) 96.16, 18
-ļkaļ P. See ļqaļ K
-lqı Pal., nominalizing past 90.1, 10, 11
-ļq(an) (Ch. lq[än]), place abundant with
mimļı'ļqan (Ch. mimlı'lqän), place abundant with water, swampy ground
-ļq(an) (Ch. -s·q[än]), top of
ña'nkalqan, the top of the 78.15
-ļqal K, ļkaļ P (Ch. -lqäl), designed for
ļoᵉ'ļqaļ (Ch. luᵉ'lqäl), face (designed for being seen) 53.5; 96.19
-ļqiw- 57.7. See -s·qiw-

Prefixes.

ına'n-, superlative

a'wun—mą K, e'wun—mą P, comitative 100.14. See ga—mą
a—ka (Ch. e—kä), negative, verbal and nominal 13.1; 51.7; 80.12
a—ki (Ch. e—ki), negative (used as a noun) 24.8
a—kĕ-lin, a—kĭ-lin, a—kĭ-ļaᵉn, negative, verbal and nominal 70.24; 74.26; 76.21
aᵉn- (Ch. äᵉn-), transitive subject, 3d per. dual pl. exhortative 38.4

y(ı)- P (Ch. r[ı]—) (both *medial*), transitive 15.7; 18.2, 8; 36.5; causative 13.3; 70.23; 72.1, 10. n(ı)— (*initial*)
y(ı) —aw (Ch. r[ı] —eu) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(ı)— (*initial*)
y(ı) —ñat (Ch. r[ı] —ñet) (both *medial*), causative 13.3; 70.23; 72.1, 10. n(ı)— (*initial*)
ya- See sa-
ya—ñ- (Ch. re—ñ-), future 12.3; 13.3; 30.2, 5; 33.1; 38.5; 60.5
ya—ñ- (Ch. re—ñ-), optative 44.8; 64.15

ina- (Ch. ine-), pronominal, transitive (thou, he, you — me) 33.1; 41.5; 88.9: transforms the transitive into intransitive 49.4

m(ı)- (Ch. m[ı]-), 1st per. sing. exhortative 13.5; 29.7; 56.1
mıt- (Ch. mıt-), 1st per. dual pl., present, past 16.9; 21.4
mıssa- (Ch. mırre-), cf. mın-sa (Ch. mın-re) 16.9; 40.8 (sa = ya, prefix of future)
mın- (Ch. mın-), 1st per. dual pl. exhortative future 22.5; 33.6

t- (Ch. t-), 1st per. sing. 12.3; 16.2
t(a)—ñ (Ch. t[e]—ñ), to make, to create, to construct (ta probably abbreviated from taik TO MAKE)
gatui'veñlinau (ga-t-uive-linau), they constructed a raised platform 13.4; 50.6; 55.4

sa- (= ya-), prefix of future 16.9; 40.8

nı—qin, *dual* nı—qinat, *pl.* nı—qinau (Ch. nı—qin, *pl.* nı—qinet), adjectival quality 64.24; 88.3; 90.7: verbal, 3d per. subject, nominalizing present 25.5; 66.3; 74.12

ŋɪ—qinau, *pl.* of nɪ—qin, *q. v.*
nɪ—qinat, *dual* of nɪ—qin, *q. v.*
na- (Ch. ne-), transitive subject, 3d per. pl., present, past, future 22.7; 40.3, 5; 64.17; 78.17
nina- (Ch. nine-), nominalizing present, transitive subject 46.10; 60.6, 8, 9

qa-, q(ɪ)- (Ch. qă-, q-), exhortative, 2d per., all numbers 13.2; 21.10
ga—a, ga—ta P (Ch. ge—ă, ge—tă), comitative 37.3, 7: nominalizing past, indefinite form (used chiefly as imperative) 30.3; 31.8; 35.6
ga—ma (Ch. ga—ma), comitative 100.13
ga—lin (Ch. ge—lin), possession 24.2, 3; 50.2
ga—lin, *dual* ga—linat, *pl.* ga—linau (Ch. ge—linet), nominalizing past, 3d per.; intransitive subject; transitive object; adjectival absolute form 13.2; 14.3; 15.1
ga—ŋinau, *pl.* of ga—lin, *q. v.*
ga—linat, *dual* of ga—lin, *q. v.*

English–Koryak Stems.

above, gičhoˀl
actual, real, ipa
actually, yep
Adam's apple, qamatča
adorn, to, kali
afraid, to be, aqa
afraid, to feel (before some supernatural being), yimgumg
after that, oraˈwucak
afterwards, yawal, vaᵉˈyuk, quli (?), (some time) tiˈta
again, iˈnnɪk, gŭˈmlañ, ñay, ŀɪgɪˈmmen
ah, ann
all, am, ɪm
all right, aˈnau, awwaˈ, atauˈ-qun, mal, qaiˈlɪm
almost, kĭmak
alms, aiv
also, aˈkyel, op, neˈmᵉek
although, qaˈwun
altogether, qonp
and so, aˈnaqun
angry, annen, kŭmat
annoy, to, vitkit
another, aˈlva, vaˈsqiñ, qut
antler, yinn
anus, vălel
appear, to, iwini, inini, peye
apply, to, pčep
armpits, čičhi
arrow, maqmi
as long as, aiaˈñač
as soon as, kičič, lɪˈgan
ask for, to, wañla
asunder, yanya, mana
at least, ayiˈkvan
attack, to, peny
aversion, to feel, paivak
aware of, to be, valom
awful, awfully, añaika
awkward, awkwardly, alait
axe, aᵉal

bachelor, yanya
back, qapte
back, on one's, wuˈssɪñ
backbone of fish, aᵉm
bad, aqa
bag, ˈagɪm, (small) čaiuč
bald-headed, im
band, kɪlt
bandolier, vaxgɪl
bar, to, yip
be, to, it, (auxiliary) -tva
become, to, nal
bed, kaw
begin, to, ñivo
behind, yawal

being, -tvą
berries of *Rubus Arcticus*, pąyıtt; of *Rubus chamæmosus*, yıttıt (see *cloud-berry*)
better, maḷ
between themselves, esʻheʹḷvıñ (see Esʻh = ač, they)
big, maiñ, qulu'
Big-Raven, quyqiy
bird, little, pĭčiq
birth, to give, kmiñ (see *bring forth*)
birth-feast, to arrange, takno'ñekın
bite, to, -ygu
blame, to, ayıw
blockhouse, uiv
blood, muL
blubber, mıtqa
blubber bag, float, pug
boast, to, taitıñıčat
body, uwi'k
boil, to, pug
boiled water, ąpą
bone, atta^{s}m
boot, atv, pḷak
boot-string, pḷak
boots, to put on or take off, pḷak
brandy, mimḷ
bread, kḷęʹwą̄ (from Russian)
break, to, čim
break off, to, ñıtat
break open, to, yıčimaw
breast, woman's, ḷǭ^{g}
breath, -wyı
bring, to, yat
bring forth children, to, -yıtǫ (see *birth, to give*)
bring in, to, yątv
bright, ęčh, qęsʻh
broth, ąpą, ipa
brother, yičamyi
bubble, čilila
bubble, to, pug
bumblebee, yuqy
bundle, kiḷt
burn, to, qanga
bury, to, uḷwu
bustle, to, vętat
busy one's self, to, vętat
but, aʹwun, yaq
buttocks, ñǫiñ

cache, uḷwu
calf, qai
calico, maniy
call, to, aiñaw, qoqḷa
call out, to, kumñ
cap, pąʹnqą
carcass, gḷh
care, do not, am
caribou, eḷv
carry, to, imti
carry away, to, yıḷaxtat
carry out, to, tınąḷąt
carrying-strap, imti
carve, to, kali
catch at something, to, aḷhaḷ, gıvą
catch fish with small round net, to, čęḷp
catch winter fish, to, ñıt
cave, agiñ
caw! (raven's cry), qoʹoñ
cease, to, ankaw
chamber-vessel, ača
charm, small wooden, ikḷañ
cheek, cheek-bone, aḷp
cheer up, to, ąnyą
chew, to, yaḷu
choking, to be, qąqḷą
chop fine, to, qayıču
chop off, to, uptı
clatter, wusʻhisʻh
cleft, čim
cliff, ęnm
close by, čeim
close to (*adv.*), eñyeiʹña
cloth, maniy
clothes, kimiʹta
clothing, tąñątąw
cloud-berry (*Rubus chamæmosus*), yıttıt

club, big, qulu'
coal, wŭļk
coast, down the, ą̈ttą̈^{s}yoļ
coat, kum'
coccyx, čıtča
cold, to be, iskuļa'tikın
cold, to feel, qą̈tmą̈w
collar-string, (l)inn (under inn)
comb, pi'pip
combination-suit, qą̈ļñę̈
come, to, tıļa
come back, to, ļaxt
come home, to, yą̈
come out, to, iwini
common sense, ą̈ññen
compassion, yai'vač
consent, I, i'nmi-qu'nŭm
consume, to, yu (nu)
contemporary, yıshı
contents, yıss
cook, ą̈pą̈, kuka
cormorant, ivvalu
corner (of a bag, of a shed), vę̈ļo̤
cough, to, tayyeñ
count, to, yıļh
country, nuta
cousin, yę̈lh
cousin, female, ñaw
cover all around, to, aimak
coverlet, iniyi
cow, ko̤ro̤wą̈ (from Russian)
crack, withiñ
create, to, taik
cross-beam, uļqa't
cross-pole, kı'svač, (between sleeping-places) čo̤t
crucifix worn on neck, -(l)i^{s}nn (under i^{s}nn)
cry, to, qą̈ļhą̈ią̈
cud, yaļu
cut, to, čvi
cut into bands, to, s̤·v
cut navel, to, kiļ
daddy, tą̈tą̈
dance the ritual dance, to, mŭļą̈
dark, wus·q
darkness, wus·q, vuļq
daughter, ñaw
dawn, to, ę̈čh
dawn, ę̈čh, vą̈nt
daylight, ą̈^{s}ļo
death, vi^{s}ya
deceive, to, tayiñtinuñ
define, to, yıyiw
deny, to, ankaw
descend, to, takyat
desire, to, tayyañ, gą̈imą̈t
destroy, to, (-t)ku
detach, to, akmitkat, ñıtat
deuce, the, ñi'yuk
diaper, mą̈k
diaper-string, mą̈k
diarrhoea, to have, po̤xļa
die, to, vi^{s}ya
difficulty, with great, maļ
dig, to, uļwu
directions, in both or all, gą̈ļñıļ
directions, to different, mą̈ną̈
directly, straight on, tą̈ną̈w
dirty, to grow, to soil itself, aqačñ
dish, kama
distance, far off, ę̈g
divination, divining-stone, an·a
do something, to, yıt, (auxiliary) ļñ
dog, a^{s}tt
dog, female, ñaw
dog-shed, a^{s}tta'yan
door, tıļ
down river, ą̈ttą̈^{s}yoļ
drag-net, kañat
draught-hole, to cover side, čınk
dress, iss
dress (mostly female), kę̈ykę̈y
dress one's self, to, tą̈ñą̈tą̈w
dried meat, pą̈
drink, to, iwgiči
drive in, to, yp

driving, yaqañ
drum, yą'yąy
drum, to beat the, iḷutču
dry, to, pą
drying-pole, tąmkąḷ

each, gamga
early, i'na^{g}
eat, to, awyi, yu(nu), ču
eat cooked fish, to, a^{g}s
egg, li
eh, če
elated, to feel, añınmıḷat
emperor, tiyk
end, a'ččıč, o̧p, tȩnmav
end, to, qo̧np
enough, in·ač
enter, to (mostly the sleeping-house), yaḷq
enter, to, taḷqiw
Envious-One, pą̈ivą̈k
envy, to feel, pą̈ivą̈k
envy, to, akin
ermine, imča
even, -qun
even as, ḷı'gan
evening, vuḷq
every, every man, gamga
every time, all the time, am
every time again, kıt
everywhere, e'wḷañ
evil spirit, ñinvit
excited, to grow, thıpaw
exclusive, am
excrement, excrement-net, a^{g}ḷ
extinguished, to be, vą̈iñȩ
extra, pą̈yo̧č
eye, eyelash, liḷa

face, ḷō^{g}
fall down, to, ayat, inñat, pıtk, pıs·q
family, yıss
far, yąwą, ȩg
fastened, to be, ap
fat, ač, ača
father, ȩı̯, appa
father-in-law, mąta̧
fawn, qai
feed, to, awyi
feed the fire (with sacrifice), to, inaḷvat
female, ñaw
fence, wooden, uiv
fetch, to, yat, -(y)ȩt (under ȩt)
fetch, to go and, ñıta̧
fetch water, to, a̧im
fill, to, yıss
find, to, ḷō^{g}
finger, yi̧lh
finish, to, pḷıtču, tȩnmav, qonp
finished, it is, o̧p
fire, miḷh, qanga
fire, to make, uyi
firelock, miḷh
first, at, yąno̧t
fish, Enn
fish, cooked, a^{g}s
fish, dried (chiefly dog-salmon), taiñat
fish, winter, qąta̧p
fish, winter, to catch, ñıt
fish with drag-nets, to, kañat
fish-tail, a̧wulpȩl
fist, kuḷak
fit, to, yıpą̈t
fit in, to, pčep
flame, qanga
flank, side of meat, ñıtoḷñ
flipper, a^{g}pa
float, pug
flood, to; to cover something with water, ta̧
fly, to, yiña
fly-eggs, aikıp
follow (the river, the road), to, (-ı̯i)
follow, to, ḷımñąna̧, yąwą̈l
follow (some road) in full length, to, -yya̧
food, taiñat, piḷh
foot, to go on, vaičit
force one's self on, to, ȩwgupą̈t

fore, front, yaṇoṭ
forefinger, veḷ
foreigner, tumk
foreleg, yaṇoṭ
forget, to, yithewaṭ
fork, vi'ḷka (from Russian)
fork, forked twig, oḷñaq
former, pa'nin
fox, yayoḷ, taṭoḷ
Fox-Man (used in tales), kotha
freeze, to, aṇnim, qit
frequently, va'čañ
friend, tumg
fright, to feel, ñe'keḷ
frightened, to become, čeñ'ačet
fringe, fringed, a^{s}tt
from this time on, am, a'mḷiñ-van
front side, to the, yaina
Frost-Man, aṇnim
frozen ground, qit
future time, of, pani'ta

game, giynik
gather together, to, umaka
genuine, taqiñ, ḷhi
get, to, -(y)et (under et).
get by hunting, to, ñit
get out, to, -yitoṭ
girl, O! O woman! illa'
give, to, yiḷ
glove, yiḷh
glue, iñ
gnash (one's teeth), to, yipitčav
gnaw, to, čičhu, koḷoṭ
go and fetch, to, ñitaṭ
go away, to, (ḷ)qat
go out, to, ñitoṭ
go out of house, to, ya-nto'-ykin
go through, to, vetho
God, añañ, -tvaṭ
good, tañ, maḷ
grandfather, aṇpaṭ
grandmother, an·a
grass, vi^{s}'yai

grooved (hammer), kiḷv
grope in the dark, to, tayiliñ
guest, to come as, yamkičī
gull, yaṇqyaṇq
gums, yinnim

habitation, summer, aḷa
hair, čh(i)
hairless, im
Hairless-One, ch(i)
half, čvi, ginun
halloo! añe', wayo'
halloo, friend! mai, amei'
halter, ḷawt
hammer, iron, taḷaṭ
hammer (chiefly of stone), yipañ
hammer, grooved, kiḷv
hand, miṇg
handle, yekui
hang upon, to, yoṇaṭ
happens, so it, če'meč-e'en
hard, kim, qim
hardly, maḷ
harm, to, tawitkiñi'ykin
hastily, avi'ut
hatchet, gatha
hate, to, aqann·
haul, to, a^{s}ya, yiña
havoc, to make, tawitkiñi'ykin
he, his, that one, en
head, ḷawt
head-band, kiḷt, ḷawt
hear, to, yit, vaḷoṃ
hearth-stones, paḷaṇg
hearts, women's, fastened together, ḷō^{s}
heaven, iya^{s}
heavy, paña
heedless, headlong, as·ka'čikilin
help, vinyat
herd, ñeḷv
herd reindeer, to, qoya
here, wutc
here! vus, qage'
hide, to, yiyiḷpat, pis·q

hit, to, iy
hold, to, yınn', ẹnaayẹ
hole, qọqḷọ
hood, ḷıpyui
hoof, atvai, vag
hook, čayı
house, yą̣ (in composition)
houseful, yıss
house-top, yą̣
how is he? ame'yaq = a'me-yaq
how much, ta^{g}y
hunger, piḷh
hungry, to feel, gıttat
hunt wild reindeer, to, ñıt

I, my, mine, myself, gŭm
I do not know, am
ice on frozen sea, upright blocks of, ayiyai
ice-hole, ą̣im
image, vyıḷ
immediately, just then, a'wwi
impossible, qḷyḷm
in a good manner. See *well*
in the same place, Ennan
increase of action, yat
indeed, really; ipa, ĭ'nmi-qu'nŭm, e^{g}'en, o^{g}'nnen, ča'myeq, čemya'q, qai'gut, qačık
inspect, to, yıčičat, liḷa
intermediate, vıthıy
interval, vıthıy
intestines, qaḷaḷv
iron, pḷḷvḷnt
is it not, ma'či

jacket of broadcloth, pą̣ḷtọ
jealous, to grow, čintaw, kinčat, qanñı
joint, nıqu'p
joyful, to be, gą̣imı
jump, to, pinku
jump off, to, čınkąitąt
jump out, to, thait
just now, akiḷa^{g}'č

keep, to, yąwą̣
keep back, to, gıyip
kettle, kuka
kick, to, aą̣te
kick with one's feet, to trample half-scraped skin, apt
kill, to, ṭm
kill wild reindeer, to, eḷv
knife, vą̣la
knife, woman's, pa'quḷ
know, to, to understand, yeyọḷ
know, to, vą̣ḷọm
know, I do not, qo'
known, ḷh

lack something, to, ño
Lamut tribe, qọyą̣
land, nuta
land, to, ñıpa
laugh, to, ą̣čą̣čhą̣t
laugh loudly, to, kḷt
laughing-stock, ątą̣s·h
lazy, kawič
leather, sole, quḷta
leave, to, peḷą̣
leave (some part), to, yınu
leave in open, to, mą̣i
leg, gıtčą̣
letter, kali
lick with tongue, to, čıḷ
lie down, to, yıḷteḷ, -tlı
lie flat, to, pıs·q
lie on side, to, ą̣yıčña
lie, to tell, tınmat
light, qęs·h
light, to be resplendent with, mımteḷ
light of foot, in
likewise, E'nkıta, ọp
live, to, kıyuḷat
live in joy, to, yinnaw
live together (in one house), to, yaip
living one, kıyuḷat
living thing, iḷu
load left in the open, mą̣i

lonely, to feel, pa̧iva̧k
long, iwl̥
long ago, ai'ñun, ti'ta
look back, to, ta̧wa̧l̥ñıla
look for, to, yıči, e̬naye̬y
look in, to, yıvinañ, was·v
look upon, to, lil̥a
loose, to let or get, vıyiw
loud, is·h
louse, mı'mıl̥, ml̥
love, to fall in, qal̥eip
love, to make, a̧gınñı

magpie, vakıth
make, to, taik
make soup, to, a̧pa̧
male, qlik
mamma, ma̧ma̧ (probably from Russian)
man, o̬'ya̧, qla̧wul̥, qlik
many, i'n·ač
marlin-spike, yıs
mate, tumg
meantime, and, qačın
measure. to, t̬enm
meat, cooked, no̬o̬
meat, to take, out of kettle, kukañpa'ykın (see *kettle*)
meet, to, ya̧ina̧
mere, am
metal, pl̥lvınt
mid-day, g̬ınun
middle, vıthıy, g̬ınun
midnight, g̬ınun
Milky Way, čigai
mind, common sense, a̧nñen
mind, do not, am
mind, to have in, l̥h
mitten, lili
monster, monstrous, ye̬nt
month, yil̥
moon, yil̥
morning dawn, e̬čh (see *dawn*)
mortar, tobacco, kıpl̥
mother, l̥l̥

mountain, ñai
mouse, pipik
mouth, čl̥k, rl̥kr
move, to, il̥u
move on, to, yali, ta̧wañ
much, too, kl̥t, nıme'
mucus (nose), vıl̥ı^{s}'yñ
mustache, l̥al̥u
myself, činit

nail, vag
nail-point, vag
namely, mi'qun
navel, kil̥
nay! oh, well! a'l̥ımıñ
near, close by, čeim
neck, (l)inn (under inn)
necklace, -(l)i^{s}nn (under inn)
needle, titi
nevertheless, at least, ayi'kvan, yaq
new, tuy
news, to bring, e̬shıpa̧t
night-time, in the, nıki
noise, to make, quli
noiselessly, male'ta
nose, i^{s}ñ
nostril, e'ñval
not, ig̬u't, ui'ña
not, I will, qa̧ye̬m
not as yet, yep
not long ago, wo̬tt
notch, to, kıl̥v
notwithstanding, vı'yañ
now, ačhi, -yaq
now, and, ma'ččı
now, just, ve̬th
now only, wŭ^{s}'tču
now, then! ki'tañ
number of, a, ñınvo'q
numerous, i'n·ač, l̥hi

odor, aig
off! g̬ot!
oh, toq, g̬ek

oh, there! eᵋ'n
oh, well! eᵋ'n
old, ınp
old, to grow, paḷqat
old woman, ñaw
one, Ennan
one, single one, qun·
one to each (of the two), am
one's self, uwi'k
one time, e'enač, qun·
one — another, ya — ya
only, am, yep
open mouth, to, waññḷat
openly, o̯'ya̯, čo̯čve̯
other, qut
outside, ga̯čñın
own, uwi'k, činit

pack-reindeer, muu
pack-sledge, muu
Painted-Woman, kali
palate, qanya
paper, kali
part, some, čŭmkup
parting of hair, ḷıña̯t
pass a day, to, s·aḷvıy (see *spend*)
pass the night, to, tkiw
pass by, to, ga̯ḷa̯
pass over (sea, river, cliff, etc.), to, iᵋy
pebbles, small, čigai
Pebbly River, čigai
peck, to, iᵋñ, ţıñp
peep out, to, cEp-ñıto'ykın
pelvis, ño̯iñ
pelvis-joint, čıtča
penis, ača, ḷo̯'ḷo̯
people, yamk
perhaps, pa'La
piece, čvi
pierce (by pecking), to, yıviy
pierce, to, qatv, qo̯qḷo̯
pilfer, to, ko̯tha̯
pillow, čo̯t
plate, to̯re̯ḷka (from Russian)
platform, raised, uiv
play, to; plaything, uyičvat
please somebody, to, va̯ḷe̯ḷña̯w
pocket, ka̯rma̯'n (from Russian)
point, iᵋñ, o̯p
pointed, isv
Polygonum viviparum, root of, a'wye̯k
porch, ya̯
pound, to, ta̯ḷa̯
praise, to, to cheer up, a̯nya̯
pregnant, to become, va̯mya
prepare, to, ţenm
presence, in the, ya̯ina̯
present, at, yıshı
pretend, to, e̯wgupa̯t
prick one's self, to, o̯ip
pricked, to be, isv
probable, it seems, maḷ
provisions, travelling, inu
pudding, yiḷk
pull with violence, to, ka̯t
punish, to, yıge̯ḷ
pursue, to, va̯ḷaikıḷa
push off, to, yıv
put on, to, yıp

quick, i'naᵋ
quickly, in haste, avi'ut
quid, yaḷu
quietly, male'ta
quite, very, awnu'p, u'nmi, ḷhi

rain, muqa
raven, vaḷv
Raven. See *Big-Raven*.
real, actual, ipa
really, čemya'q, qačık
rear, in the, ya̯wa̯l
rebound, to, čınka̯ita̯t
recent, ass
recover senses, to, čhıčañaw
refuse, to, ankaw, ḷñ
reindeer, qo̯ya
reindeer, pack, muu

reindeer, wild, eḷv
reindeer-breeder, čạwčuwạ
reindeer-mane, peḷhıno'ḷñın
remainder, pạyọč
rest, to, paña
return payment, rıyat
revive, to, ayu
rich, to grow, pıto
rip open, to, yıčimaw
rise, to make, pug
river, vai'am
road, čẹt
roast, inay
roast (on flat stone), to, paḷạvg
rob, to, itča
roll, to, kuḷ
root, Root-Man, tatka
round, kuḷ
ruff (fish), titi
run, to, -ykıḷ, gıntaw
Russian, miḷh-

said, he, e'wañ
saliva, vıḷıᵍ'yñ, kıtča
salmon, dried, tạwạḷ (see also taiñat)
sand-spit, e'rgiñ
say, to, iw
scar, vạčạp
scold, to, aqıt-aiña, kitaiña
scrape skins, to, yıv·
scratch with nails, to, vag
sea, ạñqa
seal, ringed, vi'tvit
seal-oil, vaḷı
seamstress, awa-nñi
seashore, ačhıñ
seaweed, edible, mı'čñọḷ
second time, ñay
secretly, vin·v
see, to, ẹita, ḷōᵍ
seek, to, ẹnayẹy
seems, it, iw, qa'iñu'n
self, uwi'k
self, one's, činit
send, to, tñiv
separately, yạnyạ
settlement, nım
several, taᵍy
sew, to, yagıt, tñi
sew well, to, awa-nñi
shadow, vyıḷ
shake (one's coat, snow off), to, tẹuḷạ
shake head, to, ḷawt
shaman's assisting spirit, añañ
shaman's stick, iluᵍp
shamanism, to practise, añañ
shame, to feel, ñẹ'kẹḷ
sharp, isv
sharp end, ọp
shell, milya'q
shell-fish, ḳıḷka
shine full, to, ęčh
shirt, maniy
shoot at, to, ḷqain
shoulders, čenpınm
shout, to, pıs·vič, kumñ, qoqḷa, quli
shovel, wulpạ
shovel snow, to, aᵍlm
show, to, pẹyẹ
shred, mıyımk
shriek, to, kịt
silver, čẹrẹpro (from Russian)
since (*adv.*), ass
since, as long as, aia'ñač
sinew thread, to prepare, ılñıtat
sing, to, quli, gıyạpčạ
single one or time, qun
sister, čạkẹt
sit, to, -tvạgạḷ
sit down on sledge (mostly astride), to, ñaḷqıw
skilful, tami'nñı
skin, naḷh, gịḷh
skin, inner, yıpn
skin, to, yıvan·ñı
skin, to peel off, vanñat
skip, to, ọtña
slaughter reindeer, to, qọyạ

sledge, covered, qaya'n (literally, reindeer-house)
sledge, driving, uya'tik
sledge-load, i'nañ
sleep, sleepy, kawič
sleep, to, yiḷqat
sleep (well), to put to, tañ
sleeping-room, in the, yaḷq
sleeping-tent, iniyi
slide, to, yali
slime, wapis·qa, vapis·qa, kitča
small, pl, qai
smell of, to, ṭk
smoke, ŋ̊l
smothered, to feel, peik
snare, enat
snares, to spread, yitiwạt
snore, to, Enkaya
snow, äᵍḷ
snow soaked with urine, ača
snowdrift, aᵍlm
snowshoe, snowshoe-string, tig
snowstorm begins, vŭyaḷ
so, a'naqun
soar, to, yiña
soft, yiyk
some one, niyk
something, to do, niyk
son child, kmiñ
soon, i'naᵍ
spend (a day), s·aḷviy; (the night), tkiw
spend, to, to destroy, (-t)ku
spirit (supernatural), kạmạk
spit out bones, to, attaᵍm
splash into, to, pẹwiwa
split, to, s̊·v
split in two, to, kạg̊gup
split lengthwise, to, -yya
spoil, to, tawitkiñi'ykin, kọtha
spotted, kali
squeal, to, tạwtạwạt
squirt, to, piwya; (upon something), ẹpetčayta
stab, to, ṭiñp, qatv
stand, to, tvit
starve, to, piḷh
state, to, yiyiw
steal, to, tuḷat
step over, to, čančis·qu'ykin
step-father, tạtạ
stick, utt
stick, to, akmitkat
still, yaq, yep
still the less, ḷi'g̊iqar
stingy, aḷña
stir, to, iḷu
stone, vụg̊v
Stone-Face, ·vụg̊v, G̊iwiḷe'
stone-pine, qas·v
stone-pine nut, ni'kḷi
stones, flat, paḷạv̊g
stop, to, nuwil
stop up, to, yip; (smoke-hole) tọmñ
stopper for roof-hole, tọmñ; (in roof or wall) qaḷtẹnŭ
store, to, yumkaw
storehouse, ạḷạ; (elevated) ma'mi
storehouse gable, mi'ñiñ
storeroom, rear, tinu; (within the outer tent, rear) yinu; (underground) uḷwu
stow, to, yumkaw
straight, vẹth
straight on, tạ̄nạw
stranger, tumk
strangle, to, yipiykạḷạ; (one's self on a forked twig) o̊ḷñạq
strap for carrying, imti
stretch, to, tvẹt
stride, vaqyiy
stride over, vaqat
strike, to, tạḷạ, (y)kipḷ; (A) kipḷu
strong, qatv, ḷhi
successful, qatv
such a one, iñi'nñin
suck, to, naḷp, l̊ọ̄ᵍ
suffering, taᵍḷ, ñọ
summer, aḷa
sun, tiyk

sunset, vuḷq
superior to, to be, ḷy
supernatural spirit, kąmąk
surplus, pąyǫč
swallow, to, titkat

tail, ñǫiñ
take, to, akmit
take away (by force), to, itča
take (it) on back, to, imti
talk, mɪgɪmg
tassel, mɪyɪmk
taste of, to, čąčą
taste of excrement, to, aᵍḷ
taste well, to, čǫproǫ
teach one a lesson, to, yɪgǫḷ
tear (of eyes), męyę
tent, poḷąʹtka (from Russian)
tent, outer, yą
thank, to, rɪyat
thanksgiving ceremonial, to arrange, inačɪxčat
that one, Enin-, ñayen, ñan; (apart from speaker) ñunin-
their, ačh
then, aʹttɪ, inyaʹwut, oraʹwucak
then only, wŭᵍʹtču
there, Eʹnkɪ, yęḷh, van, -kɪč, gaʹnka, ñąn
there, and, vot
therefore, iñiʹnñin
they, ačh, Ečh, ñay
thief, female, ñaw
thigh, assa
thimble, vęḷ
thirsty, to be, pąᵍ
this country, in, wutin-
this much, to such degree, Enin
this one, wutin-
this place, belonging to, wutc
this side, to, yęḷh, qoʹyɪñ
thong, ñilñ
thong, hairless, iʹḷñɪn
thong-seal skin, quḷta
thou, thy, thine, thee, gɪt
three, ñɪyoʹx
throat, piḷh, qąmątčą
throw, to, yinḷa
throw at, to, takyɪ
throw into, to, pęwɪwa
thrust, to, yp
thud, to, ąñąiką
thus, Enñaᵍʹan
tickled, to be, yɪgɪčh
tie, to, kɪḷt; (boot-strings) -ḷpinit; (load on sledge) ęnomat
time, every, all the, am exuneʹče
time, in that, inyaʹwut
time, this, eʹčhivan, woᵍtvan
tired, to get, paña
tobacco-mortar, kɪpḷ
together. umaka
to-morrow, mitiw
tongue, čɪḷ
too much. See *much*
tooth, vann
touch, to, iy
toy, uyičvat
track, vinv
trample, to, tanti
trample down, to, čančis·quʹykɪn
traps, to set, yɪtɪwat
travel, to, tĭḷaiv
traveller (from afar), mąkḷą
trifle, yaq
tripod, for kettle, kuka
truly, iʹnmi-quʹnŭm, kiʹwan
truth, in, iʹnmi-
try on, to, tanti
Tungus, qǫyą
turn, to, yɪli, yɪḷt
tusk, yɪnn
twice, °ñiyaq
two, ñay, ñiyaq

unable, to be, pɪkąk
underground storeroom, uḷwu
understand, to, yeyǫḷ
unreasonably, atauʹ

unskilful, uqugwai
untidy, vačin·ñɪ
untie, to, yɪs
untied, -ɬpinit
untrue, qɪy̨ɪm
unwell, taᵍɬ
upstream, ęčh
upstream, to go, gep
urinate, to, ača, luta
use, to, ya̧wa̧

vainly, without reason, atau′
vanquish, to, ɬy̨
vegetable food, mesqav
vent-hole, yɪnǫ
vent-hole, plug for, kulipči
very, awnu′p, u′nmi
vessel, u′kkam
village, nɪm
visit, yamkɪči
visit him, to, yoᵍo
voice, kumñ, quli
voluntarily, yaᵍ′yoa
vomit, to, gɪva̧ɬ

wake up, to, kɪya̧w
wakeful, kɪyuɬat
walk around, to, tĭɬaiv
wallet filled with fish-heads, ka̧w
want, to, tayyañ
warm, thɪɬ
wash, eɬhɪ-ta̧w
water, mimɬ
watering-place, ice-hole, a̧im
we, our, muč
welcome, to, gɪnk
well, all right! awwa′
well, now, atau′-qun, iñei′
well, in a good manner, awa-nñi
whale, yuñ (see *white whale*)
whale-skin, ithɪlh
what, yaq, mañin-
what of that! -kɪč
when, ti′ta
whence, mañin-
where, ma′nnu, mink
whether, me′če
which, mañin-
while, for a, pɪče′
whiskers, ɬaɬu
whistle, to, gɪya̧pča̧
white, iɬh
white, to make, eɬhɪ-ta̧w
white whale, yiyi, riri
who, mikina
whole, exclusive, all, mere, only, am
why! mink
why do you come, ñɪta̧
wife, ña′wan
wife, to take for a, ma̧ta̧
willow, vɪyɪ
willow-bark, wič
wind, the, pushes it inward, yqu
winter, ɬaqɬañ
wolf, iᵍy
wolverene, qapay
woman, ñaw
woman, O, ɪlla′
woman, old, čą̆ča̧mę
wonder, interjection of, qe′e
woo, to, ñaw
wood, utt
world, ga̧cñɪn
worst, aqa
wrap up, to, aimak (see *to cover*)
wring the neck, to, ɬawt
wring out, to, -ɬpirt
write, to, kali
wrong, to do, akuyičva′tikɪn

yesterday, ai′gewe
you, your, tuč
youngest brother or sister, ɪɻa′nyǫ
youngest one, the (term of endearment), ɪlalu′

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